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VOL. LXXI — No. 1

THE CHOSEN PEOPLE

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Psalm 121:4.

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SALUTATION

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS IN THE LORD:

Are the Gospels historically trustworthy? This is one of the important questions which must be faced when one reviews a recently published book, "We Jews and Jesus," by a well-known learned Reform rabbi, Samuel Sandmel. Dr. Sandmel is Provost and Professor of Bible and Hellenistic Literature at the Hebrew Union College-Jewish Institute of Religion.

This book was written, according to the author, "for those thoughtful Jewish people who seek to arrive at a calm and balanced understanding of where Jews can reasonably stand with respect to Jesus." It is well-written and thought-provocative. It is an apologetic for the traditional rejection of the claims of the Lord Jesus Christ by the Jews. In this sense it is not intended to be, and its tone and content cannot be considered to be, a polemic against Christianity; it is a defense of the Jewish position, not an attack upon our faith. Dr. Sandmel is calm, fair, and, I must grudgingly admit, quite persuasive as he presents his case. It is a book which the missionary to the Jews must face squarely and be ready to answer if he expects to reach the intellectual Jew with the message of the Gospel.

The Difference Between a Gentile and a Christian

The author is a scholar, but there are times when he abandons the calm tone of the intellectual and passionately states his case. Frequently, one is forced to sympathize with his attitude:

> My parents fled Eastern Europe to escape pogroms which began with the ringing of church bells. My mother used to say that even after decades in America the ringing of church bells could still occasionally frighten her. When I was a boy, I was more than once described as Christ-killer, especially by gangs of boys. I recall a few occasions when such gangs chased me; I don't recall if they ever caught me. Most Jews my age have had at least the former experience.
>
> — *Sandmel, Samuel, "We Jews and Jesus," p. 141.*

The rabbi evidently escaped the gangs of boys but he belongs to a generation of Jews six million of whom did not escape!

One must understand the background of history when Dr. Sandmel categorizes as "Christian" much of which we vigorously protest is not and never was Christian. The average Jew does not know the difference between a Gentile and a Christian, so the author makes a monolith of Christendom which represents as one, Catholic and Protestant, Modernist and Fundamentalist, Unitarian and Trini-

tarian, anti-Semite and philo-Semite, all in one large heterogeneous group as he writes his passionate indictment:

> The Jewish grievance exists on several levels. Why should Christians have wanted them to concede as true that which they did not believe was true? How could Christians have the temerity to asperse the divine Laws of Moses, and to proceed to regard them as abrogated? How could Christians regard Jesus as divine in the light of his crucifixion, and at the same time blame Jews, mere men, for the death of a divine being? How could Christians so extend the blame for the death of Jesus that Jews, born centuries later and thousands of miles away, and despite obvious innocence, still were held responsible and guilty? How could a religious system that accused Jews of hypocrisy itself escape that charge when, pretending to kindliness, it limited Jews economically and politically, herded them into ghettoes, and compelled them to wear badges to identify them as unworthy out-siders? How could Christians apotheosize a "prince of peace," in the light of the countless wars of Christendom? What boast could Christians properly make of the alleged superiority of Christianity in view of the demonstrable failure of Christian civilization to live, at least in its relations with Jews, on even a minimum standard of religious principles?
>
> —*Sandmel, Samuel, "We Jews and Jesus," pp. 7, 8.*

Our readers can now understand one of the greatest difficulties which we, as a mission to Jews, meet. We are blamed for nineteen centuries of persecution of the Jews by people who called themselves "Christians."

A Jewish Jesus versus a Christian Christ

However, it is not on these points that the rabbi seeks to build his case. His thrust is not against Christianity, as such, but against the Lord Jesus Christ. To Dr. Sandmel the Lord Jesus Christ was a Jew, no better or worse than many other Jews. In order to build his case the rabbi naturally derides the historical accuracy of the Gospels. To him the Gospels contain a little history (very little) and much interpretation. The "little history" leads him to believe that there was a Jew named Jesus whom Christians now worship as the Son of God. The Jews accept the humanity of Jesus; they reject His deity. Dr. Sandmel sets up a Jewish Jesus against a Christian Christ:

> There is by now a history of scholarship at least two centuries old which dedicated itself to separating the human from the divine Jesus. I shall adopt some of the terminology of that scholarship in that I shall speak of Jesus, meaning thereby the man, and of the Christ, meaning thereby the divine.
>
> —*Sandmel, Samuel, "We Jews and Jesus," p. 27.*

Dr. Sandmel accepts the human Jesus; he rejects the divine Christ.

What the rabbi postulates briefly is this: in the age of Jesus, Palestine was a Roman possession. The Jews suffering under the yoke of Rome longed for deliverance. They found in their writings, both sacred and profane, allusions to a Messiah who would destroy the power of Rome. The followers of Jesus believed that He was that Messiah:

> Jesus was neither the first nor the last in the long history of Judaism by whom and for whom the claim was made that he was the long-awaited Jewish Messiah. It would have been normal for such a person deemed the Messiah to attract followers and partisans, and for there to be on the sidelines those who waited to see whether the outcome of events fulfilled the expectations and specifications or not, before deciding whether the particular person was or was not the Messiah. For a claimant to be hailed initially in no way meant that he continued to elicit acceptance; and every Messianic claimant in Judaism has begun with, or quickly gained, broad acceptance and ended in general rejection.
>
> —*Sandmel, Samuel, "We Jews and Jesus," pp. 32, 33.*

Such a claimant, according to Dr. Sandmel, was Jesus. Because He was an insurrectionist He was crucified. But, if that were all that there was to the matter, it would have ended there. All who reject the Lord Jesus Christ have to

face an unassailable fact of history. His death did not end His career. To explain this Dr. Sandmel writes:

> In the case of Jesus, as we have said, his partisans held after his death that he had been vouchsafed a special resurrection, and out of this belief proceeded a new and differing interpretation of the role of the Messiah.
>
> —*Sandmel, Samuel, "We Jews and Jesus," p. 33.*

Dr. Sandmel writes that, because Palestine was still under Rome, the Christians invented another teaching, the Second Coming:

> Those Jews who had accepted Jesus as the Messiah, despite his death on the cross, made an initial significant alteration in the Messianic pattern, changing it, as it were, from one single event, ushering in the great climax, into two parts, preparation first, and after an interval, the climax. This alteration became conformed to the reality that Jesus had died on the cross; but, so it was firmly believed, he had been quickly resurrected and then had ascended to heaven, there to await the appropriate time for his second coming. It was the latter that was viewed as the climax; his initial coming had been the preparation. That "second coming" is still awaited in Christendom and is a basic tenet in orthodox Christian conviction, though in established and sedate churches it does not loom centrally or vividly.
>
> —*Sandmel, Samuel, "We Jews and Jesus," p. 33.*

Was Jesus Just a Man Whom the Jews Rejected?

With these quotations we can begin to recognize the pattern of Dr. Sandmel's thinking. To him Jesus was just a man whom the Jews rightly rejected. It was His followers who invented His deity, he asserts. In his thinking the New Testament contains a "little" history and a lot of invention. The learned doctor attempts to separate the wheat from the chaff in his book.

The discipline (if it can be thus termed) which he uses is that of Higher Criticism. What Dr. Sandmel states is not new. He admits he leans heavily on Protestant scholarship. Accepting the *a priori* assertion that a miracle is an impossibility, this school of Higher Criticism has attempted to "so sift the documents of the New Testament, composed in faith in the supernatural Christ, and discover or 'recover' Jesus the man, Jesus the Jew" *(p. 51)*. Dr. Sandmel readily admits his debt to the Protestant critics:

> There is the danger that some Christians may mistakenly confuse academic dispassion with disdain; this could especially be the case among those Christians for whom the serious research into Christian origins is a new adventure and who are therefore unacquainted with the history of the Protestant Gospel scholarship which I, a rabbi, learned from my Protestant teachers.
>
> —*Sandmel, Samuel, "We Jews and Jesus," p. 4.*

Sweeping Statements of Little Value as Evidence

It is interesting to observe that Dr. Sandmel gives very little of the evidence upon which he bases his grandiose conclusions. What he does is to make sweeping statements such as, "scholars say," "it is normal in scholarly literature," "an ordinary practice followed by scholars," "there is by now a history of scholarship," "a good many modern scholars hold to the opinion," "the march of scholarship," "scholars were preoccupied," "the conclusion of scholarship," "these occurred to two German scholars," etc., etc. We are not opposed to scholarship, but do not worship it. I am a missionary, not a scholar, but have always understood that a scholar is one who observes data objectively. From reading Dr. Sandmel's book, "We Jews and Jesus," the impression is gained that matriculation into the fraternity of scholars is reserved for those who join in the statement that "no amount of evidence can prove a miracle."

> Much of the eighteenth-century deist disparagement of the historicity of the Gospels was intuitive rather than learned. It was a denial of the Gospel miracles, rather than a judicious scholarly appraisal of the Gospel materials.
>
> — *Sandmel, Samuel, "We Jews and Jesus," p. 14.*

> But their scholarship was not disinterested; it had the motive of using the tools of learning so as to isolate the figure of Jesus, a historical person, non-miraculous in character.
>
> — *Sandmel, Samuel, "We Jews and Jesus," p. 15.*

> To the modern skeptic who does not believe in miracles, historical reliability is an issue in the account of Jesus' walking on the water, his cures and exorcisms, his resurrection, and his ascension into heaven.
>
> — *Sandmel, Samuel, "We Jews and Jesus," p. 25.*

The rabbi is clever, if there are no such things as miracles, then there is no truth in Christianity. But if there are no miracles, there is no Judaism either.

First Century Spread of the Gospel a Miracle

The violence of this method of criticism is glaringly evident. It is pure subjectivity that rules and the so-called investigator gets out as conclusions only what he puts in as premises. This is shown by comparing two quotations from Dr. Sandmel:

> . . . many of them came to assume that all of the Gospel material was suspect, unless it was specifically confirmed by non-Gospel materials.
>
> — *Sandmel, Samuel, "We Jews and Jesus," p. 53.*

> What knowledge we have about Jesus comes only from the New Testament.
>
> — *Sandmel, Samuel, "We Jews and Jesus," p. 17.*

In other words what the rabbi is saying is that there is no truth in the Gospels except what the reader wants to accept, because no non-Gospel material confirms anything about Jesus; it is all suspect.

We must remember that there was an obvious miracle which must be accepted. This miracle was the spread of the Gospel by non-violent means during the first century of the Christian era. No one has offered a better explanation of this phenomenon than the greeting of the early Christian, "The Lord is risen indeed!"

It is a sad thing when a learned rabbi seeks to bolster his case by using the findings of Higher Criticism. Apart from the fact that such a process attempts to erode the basis, not only of the Gospels, but also of the Old Testament, one should realize the bias of Higher Criticism originally was not only anti-supernatural, it was also anti-Semitic. After all, the Jew is one of the greatest miracles. Franz Delitsch, describing Wellhausen exclaimed, "What a scholar, and what a Jew-hater!" The theology that produced a generation of scholars who dissected the bodies of millions of Jews with the calm deliberateness that Higher Criticism dissects the Word of God, is now being propagated by a rabbi.

Our reasoning in this Salutation Letter so far has been negative. We have tried to demonstrate that Rabbi Sandmel's case, although persuasively presented, is not valid. By God's grace, in our next issue we hope to present *our* case. The Bible-believing Christian is on solid ground as he, by God's grace, proclaims the most stupendous fact in all history,

"Christ died for our sins according to the Scriptures."

Yours for Israel's salvation,

Daniel Fuchs

INCIDENTS FROM THE FIELD

" . . . My Word . . . shall not return unto me void, but it shall accomplish that which I please (Isaiah 55:11.)"

Reports Sent in by Our Workers

Many Jewish Inquirers Visit Our 1965 World's Fair Exhibit

By SAM KALMUS
Missionary, New York, N. Y.

OUR FIRST day at the 1965 re-opening of the New York World's Fair was an exceptionally busy one. For at least six hours capacity crowds visited the Demonstration Center and 90 per cent of the callers at our exhibit were Jews, many of whom heard of Him for the first time, "Of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," Israel's true Messiah.

Many wonderful incidents occurred since the Fair re-opened on April 21st, one of the most interesting of which was the following:

A group of six bearded students (Yeshivah Buchers) came into our exhibit. Their leader, a young man of 24, a senior and the superintendent of the Yeshivah student body, and two others, accepted our invitation to be seated. We discussed the Scriptures with them for nearly three hours. The leader agreed with me on the passages concerning Israel and the Gentiles but could not see where the Old Testament referred to Jesus Christ as the Messiah. Whenever I would say, "Thus saith the Lord," he would say, "Thus saith the ancient learned rabbis." He was never antagonistic and when he left he accepted my card and said he would like to return and continue our discussion.

Another visitor was a Jew from Greece who spoke only French, Spanish and Italian, with which latter language I am well enough acquainted to understand it. He said he could not believe that there were Jewish believers in Jesus Christ. He asked if we would send him our literature to his home address in Greece. I showed him our New Testament in Hebrew and French and when I offered to send him a copy along with the other literature, he accepted the offer with pleasure.

I asked a nice-looking man who came into our booth to browse, "Are you a minister?" To my surprise he answered, "No, I'm a Jew." When I told him he didn't look Jewish, he said he was a proselyte to Judaism. He asked me to explain our function as a mission, took some of our literature and said he would come back and ask us some questions. We pray that he may return soon.

Four Jewish ladies came into our exhibit asking questions—who were we, and why were we represented at the Fair. When we presented our story in full, that Israel's true Messiah was the Lord Jesus Christ, and that the testimony to this fact was in our Old Testament which was in fact the Hebrew Scriptures, one of the older ladies of the group advised her three companions to leave. One of the younger women said, "Let us hear this man out; we can't be bigots. He may know some things we don't know. We must be open-minded to the things of God." As the group left, this lovely young Jewess told me she was coming back without the others and would like to hear more about the claims of Jesus.

A Jewess with two young children

wanted to know what kind of a booth ours was, and when I told her it had to do with Israel and Israel's promised Messiah, her questions came fast and furious. She wanted to know about everything all at once, especially about the early church and the Jewish persecutions. She became so interested, her two children wandered off and she had to run after them. But she came back and asked for our Hebrew-English New Testament, and whether we had classes where she could learn more about the Messiah. I have sent her name and address to our Flushing Mission for follow-up.

Let us pray that the Word of God will penetrate the hearts of these seekers after truth, that each one of them will in God's time come to know Him whom to know aright is life everlasting.

Small-Town Church Contacts Local Jewish Families

By Harry Jacobson
Missionary, Minneapolis-St. Paul

Pastor Frank A. Oslin, of the Ironwood (Michigan) First Baptist Church, invited me to visit him for three days just before Easter (April 18th, 1965) for the purpose of talking to a few Jewish people in the town who had no regular worship services.

Ironwood is a town of 13,000 about 260 miles northeast of Minneapolis, on the Northern Peninsula of Michigan, next to the Wisconsin border. It has about 20 Jewish families, and a little synagogue, which is opened once a year for three days on Yom Kippur, when a student rabbi from Cincinnati is sent up to minister to them. The 20 families (we were able to meet and talk with 16) are about half elderly folks and half middle-age, made up of approximately equal numbers of Orthodox, Conservative and Reform Jews.

We held evening meetings in the Ironwood church, emphasizing the Jewish foundations of Christianity, and during the day called on the Jewish families. Some of them had heard of Jews becoming Christians, but had never seen one. Their curiosity probably overcame any resentment they might have felt toward us, and permitted an entrance for the pastor and myself into their homes and stores.

We called on an Orthodox couple. The man was 86 and had lost a leg. He sat up ramrod-straight in his wheelchair and showed us all the *Pesahdiche* (for Passover) items which he had ordered specially from Minneapolis, and then apologized for not being able to stand up and greet us. I told him, "If you would only believe in the Messiah, the Lord Jesus Christ, He can give you a brand-new perfect body when He comes back for us who believe in Him. There will be no more suffering, no more sickness, no more pain. Won't that be wonderful?"

The poor man answered, "Ah, yes, when He comes. But when is He going to come?" Then he showed me the ancient Hebrew prayerbooks that had been handed down in his family for generations, and his prayer-shawl and phylacteries. "All my life," he said, "I *daven* (pray) every morning. I put on my *talis* (prayer shawl) and *legen tefilin* (the phylacteries). I have never missed, except when I was in the hospital." He paused, and said, "But when is the Messiah going to come? There isn't much time left for me."

I told him the Messiah had already come in the person of Jesus Christ and that our prophet Isaiah had predicted His coming to suffer in chapter 53. We went through the chapter together and the old man listened very attentively, smiling happily. Then a fear came into his eyes and he cried out, "It's too late. There is no hope. Why didn't you come sooner, years ago?"

I tried to reassure him that it was not too late, but he kept shaking his head. Our hearts ached for him. We are pray-

ing that he will yet open his heart to God and find the peace that passes understanding.

We Baptize Two Believers and Observe Seder in April

By Peter Gutkind, Haifa

With thanksgiving to our living Lord and Saviour, Jesus Christ, I report the progress of our blessed work in this, His vineyard in Israel, during the month of April.

In addition to our customary work of visitation among groups of our believers, visiting more with families than with single persons, arranging and attending meetings with speakers, there were two festive events of particular importance; namely, the Seder of Saturday, April 17th, and the baptism of two converts a week later. The influence of these two events made itself felt on all our activities throughout the entire month.

The Seder evening of April 17th was of the Lord's doing, blessed and wonderful. There, before our whole assembly, as before the congregation of Israel, against the background of the slain lamb, was the Gospel of the Lord Jesus Christ openly preached. The subject of the meeting was, "Salvation Through the Blood of Golgotha," and the giving of thanks to God that when He saw the blood He *passed over*, and that a prayer to our Lord for salvation, offered through His blood will not *pass over* those who believe.

A week later on April 24th we held a baptismal service for two of our converts. One, the man, first spoke to us about his conversion and baptism at Christmas time (1964), saying he would like to be baptized on his birthday, which would occur at the end of April. The second convert, a lady, first confessed her faith to me, and decided to be baptized, during the latter half of February this year.

The circumstances in both cases were interesting. In the case of the lady, I had invited her for lunch, at which time she brought up the subject, and when I became convinced of her sincerity, we arranged a special meeting with her twice a week, for prayer and preparation. On the day I visited the lady for her first lesson, the man previously mentioned called and expressed his wish for baptism. So what was to have been an hour of prayer and preparation for the lady became also the same hour for the man.

The baptismal service for these two believers was a very blessed, joyful and happy one, rich in touching experiences not soon to be forgotten. The baptism took place at wonderful Bethsaida, in Galilee, near Capernaum. We improvised a meeting at the Sea of Tiberias, had our breakfast there, and at eleven o'clock went to the home of one of our faithful friends, where, with ten believers, we celebrated the Lord's Supper, after which, with additional friends, we had our lunch. Later that day we returned to our apartment in Haifa for the Saturday evening meeting, where we found another group of friends waiting at our door. Three of our brethren gave messages on the Gospel during the evening. After the meeting we had a birthday supper for the man who had been baptized. The events of the day had been altogether so impressive that even now, as I write this letter, the influence is still upon my mind.

In general, during the month of April, we kept up a lively contact with numbers of our Jewish-Christian friends, as we did in March, totaling about 50 visits, and, in addition, we were called out of Haifa about 14 times. Altogether we distributed many copies of the Holy Scriptures, and, on every occasion, whether in the homes, at birthday dinners, fellowship gatherings, gospel meetings, we have been able to sing praises and give thanks to our living Lord and Saviour, our beloved Redeemer, Yeshua.

QUESTIONS and ANSWERS

By HENRY J. HEYDT, Th.D.

Question: *What is meant by confessing or denying Christ as in Matthew 10:32, 33? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."*

Answer: To confess the Lord Jesus Christ before men, particularly under opposition, is one of the evidences that a person is saved, so long as it is accompanied by true heart belief (Romans 10:9, 10). The Greek of Matthew 10:32 also indicates this. An Aramaic idiom is used, "confess in me." It is not just an acknowledged recognition of Christ but a confession to faith in Him and union with Him. The context throws important light upon the reason for this statement of Christ to His disciples. This was another step in His preparation of them for the future suffering and death He well knew would befall them. The disciple is to be willing to suffer even as the Master (verses 24 and 25). They were not to fear bodily death. Their very hairs were numbered, and nothing would befall them by accident (see verses 29-31). They were not to expect peace in the world and an open-armed reception by men. An inner peace, yes (see John 14:27), but not an outer peace gained by a compromise with evil, a peace at any price (Matthew 10:34). And not only so, but their very rewards depended upon an out and out stand for Christ, even to the giving of a cup of cold water (verse 42). It is this matter of rewards which is in view in verses 32 and 33. To those who feel that they have been guilty of a denial of the Lord Jesus Christ and will lose their rewards let us say—remember Peter! He denied even with an oath (Luke 22:54-62), but he repented and was restored (John 21:15-17) and was permitted to die as a martyr (John 21:18-19).

* * * *

Question: *What is meant by "shall be guilty of the body and blood of the Lord" in 1 Corinthians 11:27 and "not discerning the Lord's body" in verse 29?*

Answer: A most serious consequence is here set forth as the result of partaking of the Lord's table in an unworthy manner. Such an act is a sacrilege, an act actually committed against the body and blood of the Lord. It results in the individual believer being chastened by the Lord. For this we should praise Him, for it is in order that we may not be condemned with the world. What is meant by partaking unworthily is explained in verse 29 by the expression "not discerning the Lord's body." This includes a *thoughtless* participation, a *me diakrinon,* a "not judging through." This commemoration calls for our deepest contemplation of all that the Lord Jesus Christ endured for us. We ought never lightly enter such a service. But the "discerning" also embraces such abuse of the Lord's table as had occurred at Corinth. There must be a *discriminating* and a *separating.* One cannot drink the cup of the Lord and the cup of idols both. Read carefully 1 Corinthians 10:14-22. Also one is not to use the bread and the cup for the satisfaction of physical hunger and thirst. See 1 Corinthians 11:20-22. This latter is especially what Paul has in mind in verse 29 as we see from his conclusion in verse 34.

* * * *

Question: *I have not come to understand what is meant by: The calling out—*

of the Gentiles would "provoke the Jews to jealousy."

Answer: Perhaps the answer to your question is the fact that you have not actually seen this in action. Let us face it—there is very little about the average Gentile Christian's life that would cause the Jew to desire what he has as far as his faith in Christ is concerned. He sees him fighting denominational issues and continually fussing within his own ranks. Answer it for yourself. Is the Christ-life of the average Christian the kind of thing you wish you had? Are the fruits of the Spirit there; is he patient in tribulation, not provoked, taking no account of evil, never envying nor seeking his own, bearing all things, enduring all things, etc., etc.? The *Lutheran Commentary* hits the nail on the head when it says, "The knowledge that the Gentiles enjoy the exalted spiritual blessings, intended originally for the Jews, will fill them with the desire, previously absent, to obtain their gifts." Are we missing the most important aspect of winning Jews to Christ?

* * * *

Question: *Will you please define the words "from faith to faith" in Romans 1:17?*

Answer: The expression "from faith to faith" in the Greek is *ek pisteōs eis pistin,* "out of faith into faith." Thus is the righteousness of God revealed altogether by faith. Faith is the source, our starting point, our entrance to justification. But it does not cease here, for it is the life of the justified as well. We go from this initial justifying faith into a life of faith as those who are justified, thus the just shall live by faith. This is their way of life.

* * * *

Question: *Why was not the empire Assyria mentioned with the other four great world empires in Daniel 2, and why isn't the empire of the man of sin mentioned?*

Answer: Assyria is not mentioned with the four world empires in Daniel 2 simply because this kingdom was past and the image begins with its head, Nebuchadnezzar, "thou art head of gold" (2:38 A.S.V.). It presents a prophecy from this point on and does not look back. The description under the ten toes is more fully dealt with in Daniel 7 under the fourth beast with ten horns. You will note in verse 8 that another horn came up (see also verses 20 and 21). This relates to the man of sin and his kingdom. The dream of Nebuchadnezzar shows the kingdoms of the world from man's viewpoint as various metals, but Daniel's dream shows them from God's viewpoint as beasts devouring each other. It is in this description that the man of sin appears, and we should not expect to find him revealed in the first dream.

* * * *

Question: *How do you interpret Exodus 32:14, "and the Lord repented of the evil which he thought to do unto his people?" Does God change his mind?*

Answer: For other Scriptures on this side of the argument see Genesis 6:6 and Jonah 3:10. On the immutability of God see Malachi 3:6; 1 Samuel 15:29 and James 1:17. There is actually no contradiction here. The character of God never changes, but His dealings with men change as they change. God can only bless those who walk in obedience. When man sins God changes His dealings. This is because His character is holy and cannot change.

* * * *

Question: *Is the location of the tower and the gate of the corner in Jeremiah 31:38 known today? Are they in Jewish hands?*

Answer: This area is not in Jewish hands. The tower of Hananeel formed part of the north wall of Jerusalem and was between the Sheep Gate and the Fish Gate according to Baker's Bible Atlas. The map in the Rand McNally Bible Atlas has it on the west side of the Fish Gate and the Tower of Meah on the east. The Corner Gate is in the west corner. On the recent National Geographic map of the Holy Land the Fish Gate is identified as Herod's Gate.

ZEALOTS THREATEN LIFE OF PETER GUTKIND

We stop our presses to bring you an urgent request for prayer for Peter Gutkind, our missionary in Haifa. On August 9th we received the following cable:

MANY FANATICS ATTACKED HOME AUGUST FIFTH BROKE IN FORCEFULLY SOME DAMAGE FAMILY UNHARMED POLICE CHIEF PROMISED PROTECTION CAME LATE FOLLOWING ATTACK ARRESTED SIX

We were unable to contact Mr. Gutkind for details but we did receive the following news item published in Maariv, a Hebrew newspaper in Haifa:

Yeshiva Youth Besiege Home of Apostate Jew

By David Zohar

"More than one hundred Yeshiva Youth, including members of the 'Activist Group' laid siege last night to the home of Theodore (Peter) Gutkind, aged 62, of Jaffa Street in Haifa. They threatened to use force against him if he did not cease from disseminating the propaganda of the 'Jewish Christianity Movement.'

"Several dozen of the demonstrators broke into his home and destroyed items in the apartment. It was only with great effort that the police succeeded in dispersing the crowd and arrested five young men.

"In an interview with a 'Maariv' reporter this morning Mr. Gutkind said that these religious young men threatened him for many days. They set guards around his house who continually annoyed him. Once they hurled stones at him, another time they blocked his lock with plaster, they destroyed his doorbell, and personally threatened him.

"Last Thursday the Police advised him to seek safety for himself because they could not assure his safety.

"Gutkind then hid himself with relatives at Kiriat Hayyim, but after two days the same young men discovered his hiding place. A large group gathered as one of them entered the apartment and wanted to talk to him.

"According to Gutkind, this young man represented himself as the 'representative of the religious ones' and said that if he would not stop preaching for the 'Jewish Christian' movement, his life would be in danger, but if he did stop they would assure him of life to the age of 120 and that they would find him a respectable occupation.

"Theodore (Peter) Gutkind is a Jewish apostate who immigrated from Poland seven years ago. For five years he was secretary of a Government school in Haifa."

We know that you will join us in prayer for our Lord's gracious deliverance. We will keep you informed.

MEET OUR STUDENTS IN TRAINING AND OUR NEW MISSIONARIES

(Contributions are invited from students and new workers who feel led to present their testimonies for publication from time to time on this page as space permits.—EDITOR.)

"The Film 'I Found My Messiah' Helped in My Salvation"

By PHYLLIS SCHUMAN
Student in Training

WHILE attending a secular university in 1960, where spiritual guidance was not of an evangelical nature, I met a woman in a liberal youth group who told me of a Jewish man who had accepted Christ. She said his name was Rev. Sam Kalmus, but she did not mention the Mission.

One Sunday evening Mrs. Kalmus phoned me and asked if she could call. I consented and she called. She read and commented on several passages from Isaiah. During this visit she said something I will never forget — "If I were to go out into the street and get killed by a car, I know that I would be in the presence of God." Her knowledge of the Scriptures and her love overwhelmed me, but I couldn't quite accept the fact that the whole Bible was true.

This was on November 11, 1960. Mrs. Kalmus invited me to attend a meeting at the Washington Mission. I called her later and told her I didn't want to come, giving as an excuse that my second cousin had died and I didn't want to have anything to do with God. Her reply surprised me, she said, "Forget about religion and come as a friend." This melted my heart and I attended the meeting.

However, it was not until March 1961 that I actually accepted the Lord Jesus Christ as my personal Saviour. This occurred during a conference held by the Mission at the church of which I am now a member. Two items on this program were most instrumental in my salvation; namely, the showing of the moving picture put out by the Mission entitled, "I Found My Messiah," and the testimony of several teenagers from the Mission's Coney Island Branch. On Easter Sunday, April 2, 1961, I made my public profession of faith in this same church, was baptized two weeks later, and joined the church in the following May.

In September of this same year I felt led of the Lord to enter Bible college and begin a systematic study of the Word of God. While in school, where I am at present, it has been my privilege to work with the American Board of Missions to the Jews, doing home visitation, testifying in churches, and teaching children and teenagers. I am looking to the Lord for His directive will for my life and I covet your prayers to this end.

Two verses of Scripture which were also significant in my salvation were Isaiah 53:5, "But he was wounded for our transgressions . . ." and 2 Corinthians 1:3,4, "Blessed be God, even the Father of our Lord Jesus Christ . . . Who comforteth us in all our tribulation."

BIOLA Student Becomes Active Member of Jewish Prayer Band

By JIM REEVES
Student in Training

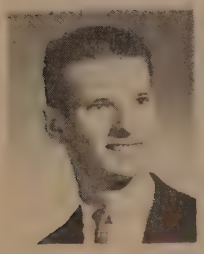
MY father, the Rev. Kenneth L. Reeves, has been Field Evangelist for the American Board of Missions to the Jews since 1952, first at Los Angeles and then at San Diego, where he is stationed at present.

I accepted Jesus Christ as my personal Lord and Saviour at the age of five and a half years, and have grown closer to Him ever since. After completing junior high and high schools, and with a partial scholarship from the American Board of Missions to the Jews, I entered the Bible Institute of Los Angeles (BIOLA), where I am now a student and an active member of the Jewish Prayer Band, a group of students who come together regularly to pray for the Jews. This group is led by an upper classman who has been to Israel. We have had the joyous experience of seeing God answer our prayers in marvelous ways. This experience has been a blessed one and I look forward each day to being drawn closer to the Lord than ever before and have come to love Him very much as I study God's Word.

I thank God for making it possible for me to attend BIOLA.

"I Hope to Go Into Full-Time Ministry Among the Jews"

By Lawrence Caruvana
Student in Training



My mother's background was Jewish and my father's was Italian, and neither was very religious, so I was not raised either way. As a "mixed" Jew, I'm thankful I found the Messiah of Israel as my Saviour.

When I was 13, I first came in contact with the American Board of Missions to the Jews and attended meetings at the Coney Island Branch. My mother was the first one in my family to be saved, and then she let my brother and me attend meetings at the Mission where she was saved.

My acceptance of the Lord Jesus Christ did not come as a great climacteric decision: I simply realized I was a sinner and needed to accept Christ as my Saviour, and I did. Soon after, my brother was saved, and several years after that, at a New Year's Eve candlelight service at the Coney Island Mission, my father acknowledged that he too had accepted Christ as his Saviour.

During high school, when able to do so, I taught Sunday school and helped Miss Koser at Coney Island. She challenged me to go to Bible school and asked me to pray about it. When I graduated from high school, my main desire was to get a job and make some money. After working for a year, however, I realized I was getting nowhere and needed further education. I applied to Staten Island Community College and was accepted, although I was still praying about going to Bible school.

In June 1960 I went to Miss Koser and told her that I felt the Lord was leading me to Bible school. We prayed about it, and a month later I applied to Northeastern Bible Institute, and was accepted. The Lord was leading me all right, but soon after entering Northeastern I became confused and wondered as to where exactly He was leading me. Then in the second semester of my junior year I realized He was leading toward the field of Jewish missions. Since that time I haven't had a doubt as to His leading, for which I praise Him.

I graduated from Northeastern's 3-year course in 1963, and spent 1964 studying at the Nyack Missionary College. However, Northeastern this year inaugurated a 4-year course with a degree, so I am returning to Northeastern and will graduate this coming June with a B.R.E. degree in missions. At that time I hope to go into full-time ministry among the Jews, for which I covet your prayers. The Lord gave me a verse when I first entered Bible school which is still very real to me even now—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).

NEWS ITEMS OF INTEREST

CAMP SAR SHALOM — One of the highlights at our summer camp for Jewish young people this year was the visit of Dr. Lloyd T. Anderson, president of the Conservative Baptist Foreign Missionary Society, on July 14th. As Dr. Anderson was about to offer his message at the evening campfire service, nearly 20 of the half-hundred teenagers present asked permission to offer their testimony first—and did! There was much joy at that campfire. Dr. Anderson's message, when he was permitted to deliver it (!), was exactly keyed to the occasion and was received with much appreciation and youthful acclaim.

Overheard at camp between two teenage girls: "How do you know you're saved?" asked one. "Well," said the other; "well — um — oh —; you know how it is sometimes when you meet a boy you like — your heart sorta goes thump, thump, thump? Well, that's how I knew I was saved!"

DALLAS—Our missionary, Thomas S. McCall, recently earned his degree of Doctor of Theology at Dallas Theological Seminary. This is one of the most difficult doctorate degrees to earn. Our brother is to be congratulated on such an achievement. A graduation gift from his mother was a trip to Israel for Tom and his wife, Carolyn, this summer.

LOS ANGELES — Several of our workers are co-operating in carrying on a vigorous field program for our Mission in over a hundred new churches. Among those assisting our brother Martin D. Rosen in this campaign are Terry Delaney and David Shimeall. The program is in addition to our regular heavy conference schedule which is under the direction of our Conference Secretary, Dr. Emil D. Gruen.

NEW YORK—Mrs. Anna Frank, our veteran missionary, went home to be with the Lord in May 1965, after 40 years of faithful service.

PORT JERVIS, N.Y. — Eleanor Bullock reports: Our adult Week-end Bible Conference here on June 11-13 was the crowning activity of the year in spiritual blessings. One hundred believers representing our local branches gathered at Port Jervis for the Tri-State Bible Conference. Our week-end Bible speaker was Dr. Daniel Fuchs.

Booklet Now Ready on Evening Courses of Jewish Missionary Training Institute

EVERYONE interested in courses of study for bringing the Gospel to Jews and Gentiles may now obtain a booklet just off the press giving detailed information on the subjects covered and the dates of classes.

These courses, which are on college level, have been prepared by the Jewish Missionary Training Institute of the American Board of Missions to the Jews in co-operation with the Northeastern Collegiate Bible Institute. Classes are to be held two evenings a week, from 6:40 to 9:30, Tuesday and Thursday evenings, September 21st through May 26th.

Students will be accepted in two categories, those who desire credit and those who do not (auditors). Credits for courses are to be on the same basis as the day school of Northeastern Collegiate Bible Institute, as set forth in the Institute's catalog, and application must be made to and be accepted by the Admissions Committee of the Institute. Registration and tuition fees are quoted in the booklet and apply only to students taking courses for credit.

There are two semesters, the first starting on September 21st and ending January 18th; the second starting February 1st and ending May 26th. The new booklet contains the names and standing of each of the eight faculty members. Subjects covered in the courses are described in detail.

You are invited to write at once for your copy if interested. Address Dr. Henry J. Heydt, President of Jewish Missionary Training Institute. 236 W. 72nd Street, New York, N. Y. 10023.

THE BOOK OF EZEKIEL

By CHARLES LEE FEINBERG, Th. D., Ph. D.,
Dean, Professor of Semitics and Old Testament,
Talbot Theological Seminary, La Mirada, California

CHAPTER XXXII

FINAL LAMENTATION OVER PHARAOH

THIS prophecy is the final one in this section on Egypt, and was delivered almost two years after that of chapter 31, about eighteen months after the fall of Jerusalem in 586 B. C. The chapter is one of Ezekiel's most vivid prophecies. It begins with a description of the fallen king as in other prophetic lamentations. Viewed in the large, the passage contains two lamentations (verses 1-16 and 17-32), one over the fall of Egypt, and the other over the burial of the king and his subjects. There are but two weeks between the two prophecies (see verses 1 and 17). The first prediction is dated February, 585 B. C., eight months after the fall of Jerusalem. The twelfth year, the twelfth month, and the first day of the month was nearly two months (33:21) since Ezekiel heard of the destruction of Jerusalem through a fugitive.

1. Judgment on Pharaoh. 1-10

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation over Pharaoh king of Egypt, and say unto him, Thou wast likened unto a young lion of the nations: yet art thou as a monster in the seas; and thou didst break forth with thy rivers, and troubledst the waters with thy feet, and foulest their rivers. Thus saith the Lord God: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net. And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the birds of the heavens to settle upon thee, and I will satisfy the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimmest, even to the mountains; and the watercourses shall be full of thee. And when I shall extinguish thee, I will cover the heavens, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God, I will also vex the hearts of many peoples, when I shall bring thy desruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

The subject of this prophecy is not in doubt, for the prophet is told at the outset that his lamentation is directed to the king of Egypt. The Pharaoh is likened to a lion, a well known figure in Scripture for a powerful and invincible ruler. On land Pharaoh is as a lion; in the waters, as a sea monster. He was feared both on land and sea. Certain students of the Scripture are quick to read into the words of the sacred record a mythology foreign to the nature of the Bible. They find here an echo of a chaos monster, reminiscent of a conflict between Tiamit and Marduk found in Babylonian accounts. The passage supports no such concept. The monster is not a mythological creature but the crocodile of the Nile. See 29:3-5. Not the hippopotamus, but the crocodile is seen as the representative sea creature for Egypt. The verb translated *break forth* is employed of the coming forth of an infant from the womb (Psalm 22:9), or of an ambush rushing from their hiding-place (Judges 20:33). Here it describes the manner of the crocodile to plunge suddenly into a stream and stir up the mud. The Egyptian king disturbed the even tenor of the lifestream of the nations around him.

The figure of the net has in mind the capturing of lions, because sea monsters

are taken by hooks. God is the moving personality throughout, for twice He refers to the net as His. The enemy (the company of many peoples being the Babylonians) were only instruments of God's judgment. The threat to leave the sea monster on the land implies that it will be rendered powerless, as a fish is out of water. More, the birds of heaven and the beasts of the whole earth will feed on the carrion. We are reminded of the predictions in Matthew 24:28 and Revelation 19:17, 18. If Egypt has any confidence reposed in her height, her immense size, this will prove to be no deterrent to the visitation from the Lord upon her. The flesh of Egypt's slain will cover the mountains, and her multitudes will only fill the valleys with more corpses.

The mention of blood in verse 6 is a possible allusion to the first plague of Exodus 7:19. Compare Revelation 8:8 for the time of the tribulation. The *land wherein thou swimmest* should probably be rendered *I will water the earth with the outflow of thy blood* or *with thy outflow from thy blood.* The land in view is, of course, Egypt. If Ezekiel's statement is considered exaggerated, one can compare the parallel in the words of Tiglath-Pileser I: "The corpses of their warriors I heaped in heaps upon the mountains; the blood of their warriors I caused to flow over the clefts and heights of the mountains."

The figure now changes from that of a river monster to that of a great luminary in the heavens. There appears to be here a more general darkness than the one over Pharaoh's own country. Compare also Revelation 8:12, 13. Some understand verses 7 and 8 to be explained by verses 9 and 10. It has been suggested that the verse is speaking figuratively of the political sky, but there could be an allusion intended to the judgment of darkness in Exodus 10:21-23. All creation feels the shock when one so mighty meets his doom. It is to be noticed that the figure is also employed in connection with the Day of the Lord in Joel 2:10. The overthrow of Egypt is a prelude, as it were, of the destruction of world rule in the last days. Pharaoh, represented as a bright star, is to be completely darkened. When he is darkened, the others lose their brilliance in sympathy with him. The emotions suggested in verses 9 and 10 are grief, anger, dismay, and terror. It is not just that the news will reach the nations, but that it will occur among the nations, so that they behold it. The results of Pharaoh's fall will be felt by people beyond the range of his knowledge. For similar reactions at the fall of Tyre see 26:16 and 27:35.

2. Babylon's Role in Egypt's Fall. 11-16

> For thus saith the Lord God: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall bring to nought the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude shall they lament therewith, saith the Lord God.

Both Jeremiah (46:26) and Ezekiel (21:19 and 29:8) have already foretold that the king of Babylon would be the rod of God's chastisement on Egypt. Now it is unequivocally stated again. The pride of Egypt will be brought low by those who are vividly designated as the terrible of the nations, a characterization of the Babylonians employed in 28:7. The many waters referred to are those of the Nile and its canals. Neither the foot of man nor the hoofs of beasts will trouble any longer, because man and beast will be destroyed. Egypt will no more be a source of disturbance to the nations surrounding her. Her doom will

be complete. For a parallel statement see Zephaniah 1:3.

When God promises to make the waters of Egypt clear, the passage is literally, *cause their waters to settle;* with the settling of the mud the water clears. When the waters are no longer trampled, they settle and run smoothly. The allusion is to the words of verse 2. The rivers running like oil are figures of prosperity and life-giving blessing, which issue after Egypt's usual power is removed. Some understand this passage to be of the Messianic age, but it probably does not look that far into the future. Again, the Lord emphasizes that the ultimate purpose in His dealings with Egypt, indeed with all nations, is that all may realize His supreme authority, power, and deity. Since women in the Near East were hired as mourners, the statement concerning their lamentation is especially appropriate. Compare verse 18 and Jeremiah 9:17, 18.

3. Egypt's Hosts in Sheol. 17-21

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, into the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her away and all her multitudes. The strong among the mighty shall speak to him out of the midst of Sheol with them that help him: they are gone down, they lie still, even the uncircumcised, slain by the sword.

Verses 17 to 32 have been characterized as "the most solemn elegy over a heathen people ever composed." It is surely that, but not "one of the most weird passages in literature." This portion is a remarkable confirmation that beings have existence and identity after this life. It also proves beyond a shadow of a doubt that after death destiny is fixed. There is no opportunity given to reverse decisions made in life. The month indicated is assumed to be the same in verse 17 as that in verse 1. The time is then two weeks after the lamentation recorded in verse 2. The prophet follows Egypt and her multitude beyond the grave. See Isaiah 14:9-11. It is not Ezekiel writing in the style and spirit of Dante (quite an anachronism!), but the reverse. The prophet is credited with doing that which he prophesies. It underscores the certainty of that which is stated by divine command. Pharaoh and his followers are to be cast into the pit (verse 31). God's Word is alive with power, so the utterance of the prophet is said to accomplish what God wills. Whatever excellence Egypt may imagine herself to possess, will be as nothing. Her body will be consigned to the grave as with all the rest. She is delivered up by God. She is drawn away to her deserved judgment. It is as though the command were addressed to her enemies. The king of Egypt is seen as descended into Sheol where the other nations address him. They speak to him to taunt him, because now he is on the same plane as they. The soul is conscious in Sheol. As we have already indicated, there is existence beyond the grave, and not extinction. Those designated as helpers of Egypt are auxiliary nations, but their help has been unavailing in the hour of her extreme need.

4. Asshur in Sheol. 22-23

Asshur is there and all her company; her graves are round about her; all of them slain, fallen by the sword; whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror in the land of the living.

We now have an enumeration of the prominent nations that receive Egypt into Sheol. Some of those named had not yet disappeared from the pages of history, but their doom foretold of God was nonetheless sure. The nations may be divided into two groups—the greater, more remote nations, then the smaller ones near at hand. Asshur or Assyria is first because of the prophecy in chapter 31, and because her fall was still a recent event in world history at the time of Ezekiel's writing. Sheol is seen under

the figure of a huge cemetery. The nations that had been so dreadful in their history on earth, are now helpless and despised in the depths of Sheol. Notice how often these nations are described as having undergone a violent death, slaying by the sword, indisputable evidence that they were the objects of God's righteous judgment. The company referred to may indicate the many nationalities in the Assyrian empire. Those who caused such widespread terror are now themselves an object of horror and dread.

5. Elam in Sheol. 24-25

> There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living, and have borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with them that go down to the pit: he is put in the midst of them that are slain.

Elam was an independent kingdom already in the time of Abraham. Compare Genesis 14:1. It was subjected by Ashurbanipal of Assyria about 645-640 B. C. When it recovered its power, it was the heart of the Persian Empire after the Babylonian exile of Judah. It was destroyed by Nebuchadnezzar as foretold by Jeremiah (Jeremiah 49:34-38). The bed spoken of is her sepulchre. The repetition of phrases throughout the section emphasizes the dirge-like monotony. Though Semitic peoples generally practiced circumcision, these are described as uncircumcised to bear out the concept of their pollution and defilement.

6. Meshech, Tubal, and Their Followers in Sheol. 26-28

> There is Meshech, Tubal, and all their multitude; their graves are round about them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are upon their bones; for they were the terror of the mighty in the land of the living. But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword.

Interpreters are not agreed on the identity of the people called Meshech and Tubal. Some regard them as remnants of the old Hittite people who were driven into the mountainous country in the eastern region of Asia Minor. Others identify them with the Scythians, seeing them as one people. But the Old Testament knows of no invasion of Palestine by the Scythians. Still others understand them to be the wild tribes, who at times broke into the Fertile Crescent from unknown regions in the Caucasian Mountains. It is suggested that those meant are the northern nations, the Moschi and Tibareni between the Black and Caspian Seas. Compare Herodotus i. 106; iii. 94. He speaks of them as a defeated people under Darius Hystaspes. When it is stated that they will not lie with the mighty, the sense is that they will not have separate tombs, but be buried in a common and promiscuous manner. Others will have a more honorable burial, so that these are not worthy to lie beside them. Those accorded an honorable burial will have their weapons of war with them in keeping with the custom of burying soldiers with their arms (1 Maccabees 13:29). Ancient Latin writers also attest this practice. This was a token of respect for the dead. To declare that their iniquities would be upon their bones is to indicate that their sins would rest upon their own heads. The prediction closes with a direct address to Pharaoh concerning his certain doom.

7. Edom, the Princes of the North, and the Sidonians in Sheol. 29-30

> There is Edom, her kings and her princes, who in their might are laid with them that are slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they

caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit.

The same end will overtake Edom with her kings and princes, literally, chiliarchs, who were the heads of the leading families. In addition to her kings Edom had princes or dukes. See Genesis 36:40. Coming from Isaac, they were circumcised, but they will share the same fate as the foreign uncircumcised. Along with them the kings of northern Syria and Phoenicia will experience the righteous wrath of God.

8. Pharaoh's Doom. 31-32

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord God. For I have put his terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord God.

When Pharaoh sees the great array of departed ones in Sheol, he will be comforted over his own multitude. His strange comfort will come from seeing that he is not alone in his misery and doom. His will be the dismal comfort of knowing others are companions in his misery. Another reading in verse 32 is *my terror*, that is, that which the Lord imposes on Pharaoh's followers. The scene of their actions was the land of the living, especially the land of Judah. As we conclude the chapter, we need to remember the prophecy of blessing for Egypt in Isaiah 19:23-25.

This concludes the series of oracles against foreign nations. Those prophecies in chapters 35, 38, and 39, which denounce foreign powers, have their main emphasis as promises to Israel. The chapters against foreign nations were uttered while the prophet was silent toward his own people. As has already been stated, Egypt was conquered by Nebuchadnezzar. The silence of the Greek Herodotus is far from decisive in this matter. He was unable to read the Egyptian sources, and received his information through secondary sources. The Egyptians, as is known, were adept at covering their disasters. For example, Herodotus did not even mention the important Battle of Carchemish. Some consider the prophecy as completely fulfilled. The destruction of ancient Egypt is said to have been so complete that the characteristics of the old empire have been forgotten. Sin carries with it its own destructive power.

The Monotony and Calamity of Sin

As one reads this chapter of Ezekiel, he cannot fail to be impressed with the monotony of the oft-reiterated punishment from the Lord on one nation after another. There is nothing beautiful nor, in the last analysis, variegated in the matter of sin. It is sin, then judgment, just as effect follows cause. And the boundless and unrelieved calamity of it all. Such awaits every soul out of Christ. And the individual Jew is no exception; he has no charm or magical formula whereby he escapes the wrath of God if he is unbelieving. For him, as for all, the remedy is in the finished work of his Messiah and Savior, the Lord Jesus Christ. How long does he need to wait to be told?

LETTERS

Thank you for the beautiful calendar, a reminder of the great debt I owe to Israel. I visited our booth at the World's Fair and was impressed with the faithful witnessing of our missionaries.

K. M. R., Mt. Vernon, N. Y.

Many thanks for THE CHOSEN PEOPLE *magazine. I enjoy every part of it and it provides me with information that I enjoy. To read the prophetic Word is the joy of my life and I would not want to miss this valuable paper.*

Mrs. W. H., Willowdale, Ont.

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THE CHOSEN PEOPLE

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The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

(Continued on page 19, October issue)

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WAIT	Chicago, Ill.	Sunday	12:00 *noon*	820 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:15 p.m.	93.9 Mc.
WBFG-FM	Detroit, Mich.	Saturday	1:15 p.m.	98.7 Mc.
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KGER	Long Beach, Calif.	Sunday	7:15 a.m.	1390 Kc.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
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WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a.m.	100.3 Mc.
KVLH	Pauls Valley, Okla.	Sunday	8:30 a.m.	1470 Kc.
WRIS	Roanoke, Va.	Sunday	9:30 a.m.	1410 Kc.
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KGDN	Seattle, Wash.	Monday	12:45 *noon*	630 Kc.
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CKTB	St. Catherines, Ont.	Saturday	8:30 a.m.	620 Kc.
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NOVEMBER, 1965
VOL. LXXI — No. 3

THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
Psalm 121:4.

AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.
236 West 72nd St., New York, N.Y. 10023.

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SALUTATION

"Salute every saint in Christ Jesus" — Philippians 4:21

"That which we have seen and heard declare we unto you." These words, written by the beloved apostle John (1 John 1:3), tell us of his historical method. He was more than an eye-witness to many of the facts about the Lord Jesus Christ, he was an active participant in many of the events. His testimony is *prima facie* evidence.

Our Lord's Claims Rejected

In the September issue of THE CHOSEN PEOPLE we began a review of Rabbi Sandmel's recently published book, "We Jews and Jesus." This book is a defense and a statement of the author's reasons for the rejection by the Jews of the claims of the Lord Jesus Christ. The Rabbi's main argument, bluntly stated, is that in his opinion there is no historical evidence to support any claims that our Lord was other than an ordinary Jew who was executed as an insurrectionist. The author rejects almost all of the gospel record because he refuses to admit the possibility of a miracle. We have briefly answered the Rabbi in a negative way by showing that if the Gospels are rejected because they affirm miracles, the Old Testament also must be rejected on the same grounds. We do not believe that there would be many Jews who would reject Judaism in order to avert the claims of the Lord Jesus Christ.

In this issue we will show briefly the historical validity of the Gospels. We readily admit that the only knowledge we have about the Lord Jesus Christ comes from the New Testament. The initial growth of the Christian Church was apparently too insignificant to attract world-wide attention. It was only when the infant Church refused to be quenched and then grew beyond the borders of Palestine that any heathen historian noticed it. That notice was always expressed with resentment. The heathen writers were interested in the movement and not in its Founder. Our attitude is that the Gospels themselves are adequate evidence. They do not require bolstering by outside sources. If Josephus, a Jewish, not a pagan historian, Tacitus, Suetonius and Pliny speak of our Lord, this does not prove the veracity of the Scriptures, but it does prove that, in the particular instance, the historian is correct. Heathen historians give little or no information about the Lord Jesus Christ.

Paul, Chief Persecutor, Becomes Chief Protagonist

This lack, however, is adequately filled by the writings of Christians themselves. While it is true that these authors were not professional historians, we expect to prove that what they wrote is competent history. From its beginnings Christianity was a literary religion. The earliest writer was the apostle Paul. Paul was a highly cultured Jew of Tarsus who at first was so incensed at the claims of the Lord that

he fiercely persecuted the young Church. Something made him change his mind, and within a decade of our Lord's crucifixion he joined forces with the new Church and under his able leadership the movement spread throughout the world. Paul knew the movement from the outside first as its persecutor, and then from the inside as its chief protagonist. If anybody of his day was a "scholar," Paul was; if anybody had access to historical sources, Paul had. Rabbi Sandmel readily admits that he had:

> . . . a challenging mind, a profoundly sensitive perception, a remarkably fluent and poetic pen, and hence a level which to me is far above the achievement of Matthew, Mark, Luke, or John. I am aware that Paul's writings are quite different from the Gospels; however, in recognizing the difference in form I am unable to place the Gospels on the same high level on which I willingly place Paul.
>
> *Sandmel, Samuel, "We Jews and Jesus," p. 128.*

With such "a challenging mind" and "profoundly sensitive perception" we must admit that Paul was competent and that he had the opportunity to examine the facts of the case. I am a missionary and not a scholar. If I must choose between Paul, who had examined eye-witnesses and who was able to judge the facts, and scholars living nineteen centuries after the event, I must choose the evidence of the apostle Paul over the claims of the moderns, even though they are named Dibelius, Bultmann, Schweitzer, Sandmel, et al.

Paul's Testimony Based on Facts, Not Hearsay

Paul had facts—not theories. He not only was acquainted with primitive Christianity, he also was personally acquainted with the other apostles and numerous immediate followers of the Lord Jesus Christ and had intimate fellowship with them:

> He explicitly declared the harmony of their teaching with his, and joins with his their testimony to the great facts which he proclaimed. The complete consonance of his allusions to Jesus with what is gathered from the hints of the heathen historians is very striking. The person of Jesus fills the whole horizon of his thought, and gathers to itself all his religious emotions. That Jesus was the Messiah is the presupposition of all his speech of Him, and the Messianic title has already become his proper name behind which His real personal name, Jesus, has retired. This Messiah is definitely represented as a divine being who has entered the world on a mission of mercy to sinful man, in the prosecution of which He has given Himself up as a sacrifice for sin, but has risen again from the dead and ascended to the right hand of God, henceforth to rule as Lord of all. Around the two great facts, of the expiatory death of the Son of God and his rising again, Paul's whole teaching circles. Jesus Christ as crucified, Christ risen from the dead as the first fruits of those that sleep — here is Paul's whole gospel in summary.
>
> *Warfield, Benjamin B., "The Person and Work of Christ," p. 6.*

Paul did not write a biography of the Lord Jesus Christ. That was not the purpose of his writings. But in his writings he shows clearly that he is familiar with the facts of our Lord's earthly life. If we had no writings other than those of Paul, we would have a fairly clear portrait of the Lord Jesus Christ.

Our Lord's Death Not a Tragedy

The portrait of our Lord is painted by Paul in bold, clear strokes. He speaks of Him as a man, as the seed of Abraham, as a descendant of Isaac, and as the son of David. He also speaks of Him as the Son of God. He speaks of our Lord's sinless life. Above all, Paul glories in two historical facts of our Lord—His death and His resurrection. Paul never considers the death of our Lord as a tragedy of history. He presents our Lord's death not as a failure but as His accomplishment. Our Lord's death and resurrection are central in the teachings of Paul. Here Paul speaks

with John of "that which we have seen and heard." He actually saw and heard the risen Lord.

Paul also shows that he used every opportunity to acquaint himself with eye-witnesses who knew the intimate details concerning the actual history of our Lord. He mentions members of our Lord's immediate circle of followers by name. He quotes our Lord's actual words as he describes the institution of the Lord's Supper. We should observe that in telling us these facts about our Lord, Paul never intimates that what he is saying is something new. All he says regarding the historical facts about the Lord are assumed to be matters of common knowledge. (Please note that only historical data about the Lord is referred to in this statement. Paul did receive special revelation on certain truths, but the actual facts about our Lord were known not only to Paul but also to the entire Church. What Paul knew was the possession of the brethren).

Paul Saw the Lord After His Resurrection

Competent historical evidence has been defined as the testimony of eye-witnesses or well-informed contemporaries which cannot be impeached. Paul was an eye-witness; he saw the Lord after His resurrection. He was also a well-informed contemporary. He knew the apostles, particularly Peter, James and John, intimately. Although Peter, in some instances, disagreed with Paul, this disagreement was not about the facts of history, but concerned interpretation of these facts. Paul knew the facts of the case and what he said about our Lord is confirmed by the apostles. Paul was an eye-witness as well as a well-informed contemporary.

Can we impeach his testimony? Certainly not on intellectual grounds. That "challenging mind" and "profoundly sensitive perception," that "remarkably fluent and poetic pen" which we join with Rabbi Sandmel in admiring, attest to one who examined the historical evidence and proudly announced his verdict:

> For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of time (1 Corinthians 15:3-8).

We cannot impeach Paul on intellectual grounds. His words show he used proper historical method. He was not deceived, but could he have been a deceiver? No. So convinced was he of the historical Lord Jesus Christ that he endured suffering and anguish and even physical death itself to make Christ known. We insist that the testimony of Paul is *prima facie*, first-class, evidence of the facts of our Lord's life, death and resurrection.

Paul's Testimony Abundantly Supported

But Paul's testimony does not stand alone. It is abundantly supported by the testimony of other writings coming from the pens of early teachers of the Church, most of whom were the actual companions of our Lord, eye-witnesses to and participants in many of the events they recorded. Paul's writings were letters designed to meet a particular exigency in the churches. The facts about our Lord which he confirms are coincidental to his purpose. These other writings are formal accounts of the deeds and words of our Lord. We refer, of course, to the Gospels.

Although the Gospel by Mark is generally considered to be the earliest of the Gospels, we are changing the usual order by considering the Gospel by Luke first. Chronological order is not necessary to our purpose. Rabbi Sandmel insists on the

value of scholarship. Paul was a scholar and we hope to demonstrate that Luke was also a trustworthy scholar.

Luke was the author of two historical books of the New Testament, the "Gospel According to Luke" and the "Acts of the Apostles." These books were the work of an educated physician, Luke, who was a companion of Paul on many of his journeys and who had special opportunities to inform himself about the facts concerning our Lord. Among Paul's companions there were also others who had come out of the immediate group of our Lord's intimate circle. John Mark, the author of the "Gospel According to Mark", was one of them. In company with Paul, Luke had visited Jerusalem and lived for two years at Caesarea where he had fellowship with the early disciples. All one has to do is to read the preface of Luke's Gospel to realize that he had both the will and the capacity to make the utmost use of his abundant opportunities to obtain exact information:

> Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed (Luke 1:1-4).

The Testimonies of Luke and Paul Are Identical

This is historical method at its best. As a trained observer Luke had the greatest opportunity to examine and sift the evidence. That he did so is abundantly clear. The remarkable thing about Luke's narrative is that the Jesus of Luke and the Jesus of Paul are clearly identical. Dr. Warfield says:

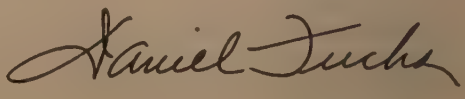
> . . . Either Luke rests on Paul, and has with consummate art invented a historical basis for Paul's ideal Christ; or else Paul's allusions rest on a historical basis and Luke has preserved that historical basis in his careful, detailed narrative. Every line of Luke's narrative refutes the former and demonstrates the latter supposition.
>
> *Warfield, Benjamin B., "The Person and Work of Christ," pp. 9, 10.*

There are many other confirmations of the historical accuracy of Luke but we shall save them for a later issue of THE CHOSEN PEOPLE. Let us be assured, in the words of Nathaniel Lardner, that "the history of the New Testament has in it all the marks of credibility that any history can have." We don't have to defend the Gospel, it defends us. By God's grace let us proclaim it!

GOD HAS ANSWERED PRAYER

Thank you for your prayers on behalf of our faithful servant of our Lord in Haifa, Peter Gutkind. We are happy to report that he and his family are safe. Although the situation is tense and they are under various degrees of pressure, still the intensity of the persecution is declining. Like Paul, the things which happened to Brother Gutkind ". . . have fallen out rather unto the furtherance of the gospel" (Philippians 1:12). Continue to pray! We will keep you informed.

Yours for Israel's salvation,



INCIDENTS FROM THE FIELD

" . . . My Word . . . shall not return unto me void, but it shall accomplish that which I please (Isaiah 55:11.)"

Reports Sent in by Our Workers

How Many Times Does It Pay to Call on an Unbeliever?

By Walter J. Atkinson
Seattle, Washington

On one of my missionary journeys across Canada I visited a small town in which there were two stores, both Jewish owned. When I dropped in at the first store the proprietor encouraged me greatly because he listened attentively when I gave my testimony as a "completed" Jew. I told him of my happy experience and life in Christ Jesus, I expounded the Holy Scriptures, described the Messianic prophecies and the Old Testament characters, as types, and how these characters all pointed to the culmination and fulfillment of the antitype in the Messiah Christ Jesus.

The way in which this Jewish proprietor accepted my testimony was very gratifying and I left his store with the feeling that he, like king Agrippa, was almost persuaded.

As I wended my way to the second store, I seemed to be walking on air. However, I had no more than introduced myself to the Jewish owner when his telephone rang. He excused himself to answer it. When he returned he was a changed man, bitter and antagonistic. He called me all the names we have ever been called by our unbelieving brethren, the mildest of which is "apostate and traitor." He told me in no uncertain terms to leave the store.

What had caused this man to change so completely from a friendly person to an angry and bitter one in the short time it took to answer the telephone? The explanation was simple. The first store owner had only *pretended* to accept my testimony as a Christian Jew, and when he saw me going to call on the second store owner, he phoned and warned him.

Is it wise to give up after such an experience? Should we accept a turndown like this as final? Is such a prospect lost for all time?

Let me tell you of another experience I had in another Canadian town with the Jewish proprietor of a small general store. I had hardly begun my conversation with him when he discerned my character and the purpose of my visit, and asked me to leave. There was no choice and I left, accepting his attitude in as friendly and pleasant a manner as I could.

A year later found me back in this same town. Again I called on the proprietor of the general store. He seemed surprised to see me, perhaps because I looked as friendly as possible. This time he talked; in fact, he did all the talking. But it was unfriendly and antagonistic, like the man in that other town who called me an apostate and traitor. This time he did not ask me to leave, but there was nothing else to do, so I left.

The third year in which I visited this town, I called on the store owner again, and showed a friendly attitude. He seemed surprised, and this time exhibited some willingness to listen to what I had to say. But that was all. We visited "between customers."

The fourth year I came to town, the store owner not only welcomed me but actually invited me out to his home "so we could talk without being disturbed."

I cannot state definitely that this man and his wife accepted the Lord, but I have since been informed by some Christian folk in that town that the mature son of this couple, who had always been present during my visits with his parents, is a Christian believer.

How many times should we call on our unbelieving brethren? We who are missionaries to God's ancient and still beloved people must continue to work and to pray unceasingly for their salvation and the peace of Jerusalem (Psalm 122:6).

Leaf From a Missionary's Notebook

By Alvin Vanderslik
Missionary, Los Angeles

In order to acquaint you dear ones back home with the problems confronted by missionaries to the Jews, we thought we would give you some idea of a typical day of home visitation work. We made six calls and in two cases there was no one home.

Call No. 1. The Jewish couple we had hoped to visit on our first call was not in.

Call No. 2 was upon a Jewish couple from Poland whom we found at home. This couple looked at Jesus Christ through Roman Catholic eyes, having been beaten and cursed for being Jews, in Europe, a few years ago. However, today, in Los Angeles, and visited by Christian believers from Beth Sar Shalom, they find love instead of hate. The husband will only say, Jesus *could be* the Messiah.

Call No. 3 was high up in Beverly Hills and it drew a blank. It was to have been upon a Jew referred to us by a Gentile Christian. We left literature. Our first call on this gentleman some months ago found him considering the Bible as legend and truth as relative—something depending upon time and culture.

Call No. 4 was upon a Jew convalescing from an operation, whose name had been given to us by a Hebrew Christian physician. This Jew sees human nature in need of a change and that education is the answer. So many Jewish people search for solutions to social ills and when they fail regard them as "false messiahs." We hope and pray that we will be able to turn this man's interest away from social betterment to the study of biblical Judaism.

Seeking a restaurant for lunch we passed a shop where I met an old friend, whom I had previously met at a musical concert at the University of Judaism in Los Angeles. This was call No. 5. He was a Jew interested in Oriental religions which stress meditation. He could not accept the mediatorship of Jesus Christ, he said, not because of unwillingness but for lack of knowledge on the subject. However, through this man I was able to seek out contacts.

After lunch we made call No. 6, a Jewish home only two blocks away from our Hollywood Mission. The grandmother in this home walks her grandson past our Mission every day on the way to the child's nursery school. She stopped at the Mission one day to ask prayer for the child's father, her son, who was facing heart surgery.

The family was at home, including the child's father, who expressed appreciation for our prayers, and while still in pain, said he was on the road to recovery. The grandmother said she meant to bring her grandson to the Children's Hour at the Mission, but something always interfered. We reminded her of our Ladies' Class on Tuesday mornings, which she could visit, while the boy was at the nursery school. She said she called up the Jewish Temple and asked the Rabbi about Beth Sar Shalom and was told to keep away from "those people" as they would "steal your soul." This gave us all a good chuckle. In the discussion which followed, the father mentioned the

fact that throughout Jewish history there had been many who claimed to be the Messiah.

The father's weak physical condition did not permit us to go into detail concerning the true messiahship of Jesus Christ. This family, like so many other Jewish families, could not understand how a Jew could become a Christian and still remain a Jew.

Thus went the day—some disappointments and some joy. Some joy because we had honored God and spoken of His Son to His brethren after the flesh. We are reminded of the words of Ezekiel 2:5, "And they, whether they will hear, or whether they will forbear, (for they are a rebellious house), yet shall know that there hath been a prophet among them."

Two Jewish Girls, a Missionary, and a Rabbi, Get Together

By Chester R. Webber
Field Evangelist, Philadelphia, Pa.

A young Christian Jewish girl in Chester (Pa.) has been witnessing for some time to one of her Jewish girl friends who has become greatly interested in the Gospel. These two girls have been meeting with the Rabbi of the local synagogue, asking him questions. When he was unable to answer some of their questions, they asked him if they might bring some one with them to help them. He consented.

The Christian Jewish girl attends the North Chester Baptist Church. The pastor's wife, Mrs. Bronson, telephoned me and we began to plan. I arranged to have Harry Burgen of our Philadelphia Mission accompany the girls on their visit to the Rabbi. Then the Christian girl called the Rabbi who set a time for the meeting, and the others were advised.

We gathered together in the parsonage of the church. Mrs. Bronson volunteered to remain at the parsonage and to be on her knees during the time of the meeting with the Rabbi, praying that God's hand would be in this interview. Harry Burgen and I drove to the front of the synagogue where the Christian girl was to meet us. When she came I introduced her to Harry, and they two went to meet the Rabbi and the Jewish girl. I drove away to stay in my car and be in prayer during the interview.

The interview with the Rabbi, Harry Burgen and the two girls lasted almost an hour. When it was over and Harry returned, he was almost walking on air. He said, "That was the most wonderful time I ever had with a Rabbi. I could hardly get away from him. He brought out a whole bundle of tracts put out by the American Board of Missions to the Jews which he said he had read. And he also gets 'The Shepherd of Israel' and reads it."

Harry couldn't understand how the Rabbi was in possession of so many of our tracts until I reminded him that the entire area in which this Rabbi resides is being covered by our "Evangelism by Mail" program.

We covet your prayers that God will guide us as we seek to reach more and more of God's own people in this part of His vineyard.

Week of Special Meetings Held in Renovated Pittsburgh Mission

By Jack Levin
Missionary, Pittsburgh Branch

Our beautifully renovated Mission building was rededicated during a week of special meetings which began with a "dedication service" on Sunday, April 4th, of this year. The blessings of our heavenly Father have

been showered upon us during and since these meetings, and the interest and enthusiasm thereby awakened in us have stirred us to increased activities in all departments of our work. We have adopted a new program of regular meetings and home visitation.

Among many incidents of recent occurence is the following: One day my telephone rang. Upon answering, I found the call came from the business office of the telephone company, by a young woman who wanted to know how we wished to have our Mission listed in the classified directory. I explained, and she asked questions. I told her about our work. Something prompted me to ask her name. She gave it to me and I asked her if she was Jewish. She said she was.

In the course of the conversation which followed, I presented the Gospel, in which I noticed she showed an interest because of the questions she asked. Then she wanted to know, how did I, a Jew, come to believe that Jesus Christ was the Messiah of Israel, which permitted me to tell her of how I came to a saving knowledge of our Lord. Through this conversation I learned that this young woman lived with her husband and their two children about a block from the Mission, and that she passed our building on many occasions and often wondered what kind of an organization we were. I invited her to attend our meetings. I have mailed her tracts and other literature and a member of our staff will visit her home soon.

At one of our Family Fellowship nights recently, we had 61 people present, 38 of whom were Jews. After the dinner, we listened to a prophetic message by our field evangelist from Columbus, Ohio, the Rev. Sanford C. Mills, at the conclusion of which an invitation was extended. Although there was no outward evidence given of any decisions for the Lord, a definite consciousness of the presence of the Holy Spirit was felt.

We hope that this report will deepen the prayer interest of our readers for our witness to the Jews of Pittsburgh.

OUR WORLD'S FAIR MINISTRY CONTINUES

By Beulah Weston

A year ago last August, I made a definite prayer request of the Lord to lead me to Jewish youth who would dedicate their lives to serve Him among their own people. I had been in Africa, Europe, Israel and several cities of the United States, and had seen multitudes of Jewish people, lost, and without anyone to tell them of the true Shepherd of Israel. In answer to my prayer the Lord led me to the Coney Island branch of the Mission, to serve with Miss Koser.

At the close of our camping season this summer, Dr. Fuchs gathered together a group of our consecrated Jewish youth who had been counsellors at camp, who, with a young Hebrew-Christian student from Moody Bible Institute, and myself, formed a team to follow up contacts that had been made at our World's Fair Booth. There were six of us in all, five Jewish Christian youth of college age, and one Gentile school teacher.

It was a great privilege to go forth with these young people into homes of people of various walks of life, and leave with them the New Testaments or other literature they had requested. One interesting contact was an Israeli girl who had lived only four months in the United States. She wanted to know how people could believe in the virgin birth and that Jesus was the Messiah. I asked her if she had a Hebrew Bible. She brought one, and I asked her to read Isaiah 7:14 and 9:6. After explaining the import of these passages, I asked her to open her Hebrew-English New Testament which we had just given her, to Matthew 1:18. After considerable dis-

cussion of these Scriptures, she expressed the desire for more visits.

One Friday the two young men on the team visited a doctor in his office. They told the nurse why they were there, and after a few minutes the doctor invited them into his office. They talked with him for over half an hour while the patients waited outside. He asked them what organization they represented. They replied that they were from a group of mostly Jewish people who believe in the Messiah, that He has already come and that He is coming again. One of the young men told him that he had read part of Joseph Klausner's book, *The Messianic Idea in Israel.* He related that much of what the author says about the Messianic idea is in accord with the Bible, that the Messiah had to be the son of man, the son of Abraham, the son of David and the son of God. The doctor said that he had been raised in an Orthodox home but now followed the Reform pattern of worship. However, he seemed interested in coming to one of our meetings.

Mrs. O., the mother of a little boy who had signed up for a Hebrew-English New Testament, met two members of the Team at the door. After introductions, the mother's permission for the little boy to receive the New Testament was granted. It was explained that the prophecies of the coming of the Messiah were in the Tenach. The fly leaf of the Tenach showed that it was published by the Hebrew Publishing Company. The woman spoke up and said that her husband worked for the Hebrew Publishing Company as a binder. She was asked if she knew who the Messiah is, then explanation was given from the Old Testament. She expressed herself by saying that she felt a religion that was good only on Shabbos, was unsatisfactory, and that religion must be from the heart. She believed that God was in everybody and that it was up to the individual to act accordingly. We explained that true religion enables one to overcome sin and to live according to the Bible. She accepted the New Testament for her son.

There were requests for Hebrew-French New Testaments. One of these requests turned out to be a lady who was connected with the Tunisian Exhibit at the World's Fair. There were also requests made for Hebrew-Spanish, Hebrew-Dutch and Hebrew-Portuguese New Testaments.

The following are direct reports of members of the Team:

Geraldine Sherman's Report

> Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul (Psalm 103:20-22).

"It has been a wonderful opportunity and a pleasure to do my Lord's will working with the Team. It was quite an experience to meet people who are very receptive to God's Word as well as those who are not.

"People were astonished to find Jewish people talking about the Messiah Who has already come. The question 'Are you trying to convert me?' has constantly been asked.

"While waiting for the car to pick us up at a designated point, the Lord has opened opportunities to witness to the neighbors. One particular woman wanted to know why there was no peace if Messiah came, and if he comes again what will happen to the people who do not believe. She was willing to read a copy of The Shepherd of Israel and a few tracts. With God's help and in His time, may she be ready to accept what He has written in the New Testament.

" 'God is no respecter of persons,' has been proven once again. A young, pretty Jewish girl who lives on the fourth floor of an old tenement house in the middle of one of the worst sections in the Bronx, where drug addicts and drunks roam the streets, opened the door of her apartment as well as the door of her heart to accept a New Testament. A doctor's wife who lives in sharp contrast, in an exclusive neighbor-

(*Continued on page* 13)

Meet Your Directors

Louis W. Ivins, an Active and Consecrated Christian, and Director of the American Board of Missions to the Jews, Inc.

Mr. Ivins

LONG before our brother, Louis W. Ivins, became a director of the American Board of Missions to the Jews in the early part of 1964, he was interested in the work of Jewish evangelism. At a conference on Prophecy and the Jews which he attended some years ago at the Fourth Presbyterian Church in Washington, D.C., he met and talked with some of our missionaries and his interest in the work grew.

At succeeding conferences he met Francis E. Simmons, Emil D. Gruen, Daniel Fuchs and Henry J. Heydt. Brother Ivins says: "One day Francis Simmons, with whom I was active on the Board of Trustees of the Washington Bible College, asked me to lunch to learn of my interest in the possibility of serving with him on the Mission's Board of Directors. Because I felt it was the Lord's leading, I consented, and later met the Mission's executive secretary, Harold B. Pretlove who was in Mr. Simmons' office for a conference." And shortly thereafter, Mr. Ivins became a Board member.

Louis Ivins was born in Philadelphia and raised in a Christian home. At 16 he came under conviction and accepted the Lord Jesus Christ as his Saviour and Redeemer.

During World War II Mr. Ivins served in various capacities in the U.S. Navy, at Cape May, Boston and Baltimore. As Chief Warrant Officer in charge of the machine shop at Baltimore, he took over the duties of Acting Chaplain and conducted services aboard ship. Of this period of his life our brother writes that "His overshadowing kept us through many harrowing experiences, not the least of which was the typhoon on October 9, 1945. Throughout the storm we hung on the end of our anchor chain that was stretched out like a violin string, while the U.S.S. Nestor, just a half mile away, was thrown on a coral reef, a total loss. . ."

In 1951, he says, "The Lord opened the way for me to enter the Government service, and after years of handling tools in various repair and maintenance activities, the Government put me behind a desk at the task of designing shops and repair facilities for mobilization purposes in maintaining and repairing naval ships in time of war. Again the Lord opened the way whereby I might have fellowship with Christian believers on the job in the Navy depot through the "Ship of Faith" services which I have had the opportunity of leading for several years."

Mr. Ivins' other Christian activities are: Treasurer, Child Evangelism Fellowship; Member, Board of Trustees, Washington Bible College; chairman, Board of Deacons, Grace Baptist Church; superintendent of Sunday school of Grace Baptist Church; and member of Gideons International, and president for three years of Gideons' Camp; all of Washington, D. C.

It is a great privilege and joy to introduce our dear brother to the readers of THE CHOSEN PEOPLE. ☆

OUR NEW PARIS MISSIONARY

André René Boulagnon

A SUCCESSOR to the work carried on so successfully for many years by our former Paris missionary, the Rev. André Frankl, who went home to be with the Lord in February 1964, is André René Boulagnon, whose appointment we are now able to announce. Working under the supervision of our Honorary Director of the Paris Branch of our Mission, Pastor Henri Vincent, André Boulagnon will carry on in the work which has been, and still is, so ably conducted by our Paris staff in the city and its suburbs as well as in other sections of France.

Our new missionary was born in Paris in 1934, of French parents, an only child. The family was more or less unhappy and without religion for several years, and the son was separated from his parents during the war for nearly twelve years.

In 1951 André's parents, who had been unbelievers, accepted the Lord Jesus Christ as their Messiah and personal Saviour, and four years later, at a church service to which he had been invited by his parents, André did the same thing. The sermon he heard was entitled "The Atomic Bomb," and as André himself expressed it, "It was as though the atomic bomb of the love of God had exploded in my heart, and suddenly I knew there was an Almighty God and a Saviour, Jesus Christ, the Messiah, Who wanted to forgive me and cleanse me from my sins."

From that day on, this young man's life was changed. He became, in his own words, a completely different person. His family life became one of harmony and joy. He learned to honor his father, whom he had formerly quarreled with and whom he hated, and his mother whom he always loved, and to rejoice over their reunion in Christ. God became the center of his life and thought.

Work Among the Jews

André's thoughts now turned to missionary work among the Jews. There are in France, he says, about 500,000 Jews, half of whom are in Paris and its suburbs. Since 1964, André has been devoting himself to work among the Jews of North Africa and the Middle East, all of whom are refugees. He has been going from door to door and spending from two to three hours in each home, endeavoring to cultivate their friendship and confidence, in order to secure their interest in the messiahship of Jesus of Nazareth.

Among those he met in this work was a Rabbi of the rabbinic school of Constantine. After many meetings, and with the help of his Bible, André says the Rabbi was brought to an acceptance of the Lord Jesus Christ as his true Messiah.

After five years of work among these Jewish refugees, André opened a weekly Bible school for children, and enrolled about fifty. For eighteen months André carried on this work in the face of continued persecution. The Lord gave the increase, and about ten young Jewish people were converted and baptized.

André René Boulagnon begins his work at our Paris Branch early next year. Reports of his progress will be published in these pages as they are received. ☆

"That We May Be Like the Other Nations"

By ALTHEA S. MILLER

It is possible that those who love the Jews could have been reassured concerning Israel's "this-world's" future when reading Roscoe Drummond's article in this space last month. The well-known New York columnist graphically set forth some of the amazing accomplishments of present-day Israel. This economic success of the Jewish nation, Mr. Drummond pointed out, has engendered respect and fear in surrounding enemy nations. This is especially true of the United Arab Republic.

However, among Bible-believing Christians satisfaction in Israel's material prosperity is overshadowed by deep sadness because of their almost utter godlessness in this hour of national efflorescence. Declarations down through the centuries that "All that the Lord hath spoken we will do" have been repeatedly forgotten by Israel.

Three thousand years ago they said to the prophet Samuel, ". . . but we will have a king over us; that we also may be like all the nations." God told Samuel, "Hearken unto their voice, and make them a king." So again today, forgetting past mistakes, they have fallen into the old, old error, and with fixed determination became in May 1948, a nation, "that we also may be like all the nations." And once again, it has been as if God had spoken to Samuel, "Hearken unto their voice, and make them a nation."

So they have become a nation by God's permissive will and according to His prophetic Word. Believers the world over are asking if their meteor-like development pressages God's plan for Israel's future. From the tenor of some news reports, very little nation-building is being done in the light of God's eternal purpose for them. Let the reader judge:

Instead of the Torah, the Talmud. Officials of Israel's Knesset (Parliament) are no longer surprised when they pass the closed doors of the Constitution Committee's room and hear the traditional sing-song used for centuries when studying the Talmud. Mr. Kaddish Luz, Speaker of the House, volunteered to become the first student of the new course suggested for the nation's lawmakers. Mr. Luz' decision to take part in searching the venerable repository of Jewish religious law evoked immediate and favorable repercussions in the House. Some 20 members of the Knesset registered at once.

Although the Talmud is taught in its traditional form, each participant is free to interpret it in his own spirit and adopt a religious or scientific approach, or a synthesis of both, according to the dictates of his own conscience. The classes are held Wednesday mornings prior to committee sessions.

One reason for the ready acceptance by many Knesset members for such a study period is that one of the main tasks facing the governing body of Israel is the re-appraisal and reform of the nation's land property law. The consensus was that ascertaining how their ancestors dealt with such matters, and bearing in mind the experience of the past, the Knesset members hope to be better equipped to solve the problems of both the present and future.

Tel Aviv. A new law has been passed by the Israeli Parliament providing six months' imprisonment for direct attempts to convert Jewish minors. Orthodox Jewish leaders have been pushing for such a law for years, hitherto without success.

Ben-Gurion has made it known that he again is interested in becoming Israel's Prime Minister. Without doubt this will cause a personality clash between him and Levi Eshkol for the top

post and result in a political split in the November elections.

Operation Mobilization Israel. OMI is a group of believers in Israel who have given themselves in complete dedication to proclaim Messiah-Christ. They have been asked to leave Israel because they refused to be silent in witness to their faith in great David's Greater Son, choosing to "obey God rather than man." Like many believers in Century One, the expulsion of O.M.I. from Israel means the Gospel will now be taken to unreached Greek-speaking people on the island of the Dodekenese off Turkey.

Education: School TV by the end of the year. Construction is now under way of the Instructional Television Trust's Studio Centre, to be located near the campus of the University of Tel Aviv. Broadcasts to Israel's schools are expected to begin by the end of this year. The pilot project, which is being financed by the Edmond and James de Rothschild Memorial Group, was approved by the Government about a year ago.

Under the agreement with the Government the Ministry of Education and Culture will be responsible for the educational aspects of the broadcasts. In the first stage, the station will telecast lessons in science, mathematics and English. Later, Hebrew will be added, as well as teacher-training broadcasts beamed to teachers' seminars.

The program of Israel, according to scriptural revelation, is one of dispersions and regatherings. The remarkable return of Israel to the land in our generation is probably the final regathering before the "time of Jacob's trouble." There will never be a more urgent time for us who love the Jews to pray with renewed faith for Israel's salvation. This we will do as we look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Please pray with us that many more Jews will turn to Him now, and be saved.

Our World's Fair Ministry

(*Continued from page 9*)

hood, in a modern, beautifully decorated apartment, also opened her door and heart to receive a New Testament.

"It is our prayer, as it should be yours, that these two, among the many others who were reached, will come to the saving knowledge of our Messiah, Saviour and Lord Jesus Christ, so that they may have the joy of truly becoming the children of God."

Lawrence Caruvana's Report

I would like to say at the beginning that I enjoyed the opportunity to participate in this program. It wasn't easy; it was very difficult. But the Lord's presence could be felt as we looked to Him.

One call we made was on a Jewish lad who thought we were going to have him put in jail, but when he found out who we were, he invited us in and talked to us for a good while. He was about 19. We told him about our meetings for young people at the Williamsburg Mission in Brooklyn and he said he would try to come when the meetings started up in the fall.

Among those we called on were some unfriendly ones who told us that they were not aware they were going to receive New Testaments. They had understood that they would receive a gift or a "testament," but not that it would be a "New Testament," they said, and with that they closed their doors fast!

We also had some deliveries to make at homes where New Testaments had been promised to children, 8 to 13 years of age. Parents sometimes objected, and of course in such cases no New Testament was left.

Another call was on a Jewish High school boy who invited us into his home. He was very open and introduced us to his mother. She had told him about our booth at the Fair, and was also very interested. She said she would ask further questions and would get in touch with the Mission.

I feel that the Lord prepared many hearts and spoke to many souls. ☆

QUESTIONS and ANSWERS

By HENRY J. HEYDT, Th. D.

Question: *What is meant by the word "supposed" in Luke 3:23—"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph . . ."?*

Answer: Ever since the days of Tyndale (1534) the translation "supposed" held the priority for Luke 3:23, and this in spite of the usage of the Greek word in relation to the Jewish custom of the day. This has been the case right down to the Revised Standard Version and such modern translations as The Berkley Version and the Amplified New Testament. Yet there have been some voices raised in defense of the position we shall here maintain, but first let us look at the Greek word rendered "supposed." It is *enomizeto,* the imperfect indicative passive of *nomizo.* Its root meaning should be immediately clear when it is known that this verb is derived from the noun *nomos,* law. It means "to do by law" (Strong); "to hold by custom or usage" (Thayer); "to own as a custom or usage . . . . . so of all customs and usages, esp. when they have got the *force of the law* by prescriptions" (Liddell and Scott); "to lay down a thing as law; to hold by custom, or usage" (Companion Bible). It is true, as all lexicographers point out, that *nomizo,* because of its significance as "custom," came to signify "to deem, think, suppose" as in the majority of New Testament instances (for example, Acts 7:25; 14:19; 21:29), but Thayer is certainly correct in listing Acts 16:13 under the first meaning. We firmly believe that Luke 3:23 belongs there also. See further Bishop Pearce, Adam Clarke, and the usage in the papyri. The Lord Jesus Christ was the son of Joseph by custom or law because of Joseph's marriage to Mary. This has been aptly expressed by M'Clintock and Strong in the article on *Genealogy* as follows: "In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Numb. xxvi, 33; xxvii, 4-7). On this principle, Joseph, begotten by Jacob, marries Mary, the daughter of Heli, and in the genealogical register of his wife's family is counted for Heli's son."

* * * *

Question: *What is the cup of trembling in Zechariah 12:2? Does "for all people" in verse 3 mean that there will be none that will come to Israel's rescue and that Jehovah will handle the whole affair Himself?*

Answer: The word translated "trembling" in Zechariah 12:2 is *ra'al* which means "a reeling" and so the translation in the American Standard Version is "a cup of reeling." The idea is that of reeling from intoxication. Compare Isaiah 51:17.

Although the word "all" is used in both verses it is limited by the context in verse two to "the people round about" and in verse three to the "people that burden themselves with it." See also verse 9. It does not therefore rule out the possibility of other nations coming to the assistance of Israel, but verses 7 and 8 indicate that the victory is altogether that of Jehovah. Ezekiel 38:13 has been used to prove that at least some nations will come to the rescue of Israel, but all that the passage indicates is their surprise at the greed of the

hordes of the north, as Keil says: "The words of these peoples (ver. 13) are not to be taken as expressing their sympathies (Kliefoth), but serve to give prominence to the obvious thirst for booty which characterizes the multitude led by Gog." The fact that at the judgment of the nations in Matthew 25 there will be some "sheep" nations indicates that not all of the nations will actually be anti-Semitic at this time.

* * * *

Question: *What is meant by a "covenant of salt," in Numbers 18:19?*

Answer: See also Leviticus 2:13 and 2 Chronicles 13:5. Since salt was used as a preservative it became symbolic for that which is incorruptible and permanent and, therefore, of an everlasting covenant. In addition to this, salt was a constant accompaniment to daily meals. Thus the statement in Ezra 4:14 "we have maintenance from the king's palace," is actually, in the Hebrew, "because we ate the salt of the palace." It was therefore indicative of fellowship. It was also used for the sacrifices, and so the expression "the salt of the covenant" (Leviticus 2:13) came into use. From this the expression "the covenant of salt" readily developed.

* * * *

Question: *Was the Philippian church composed mostly of Jewish or Gentile believers? If Gentile, why did Paul list his Jewish qualifications in the third chapter?*

Answer: Philippi was a commercial center standing on the busy Roman thoroughfare which joined East and West. Originally a Greek city (founded by Philip of Macedon), it was established by Augustus as a Roman colony. We would gather from Acts 16 that there was not a strong Jewish element there. Paul attached himself to a small group of Jewish women and proselytes who had assembled for prayer, not in a synagogue, but by the river on the Sabbath day. This, however, does not diminish the force of his chain in Philippians 3:5-6 since he is showing what confidence he, as a Jew, could have in the flesh (3:3, 4). This they would understand just as in the case of the Corinthians in 2 Corinthians 11:22. What better example could he have selected but that of his own background, even for Gentile believers?

* * * *

Question: *What does 1 Corinthians 11:10 mean? "For this cause ought the woman to have power on her head because of the angels."*

Answer: The American Standard Version clarifies the first part of the verse by translating "a sign of authority." A. T. Robertson says, "The veil on the woman's head is a symbol of the authority that the man with the uncovered head has over her." The last part of the verse he has also explained very aptly. "It is not preachers Paul has in mind, nor evil angels who could be tempted (Gen. 6:1 f), but angels present in worship (Cf. 1 Cor. 4:9); Psa. 138:1) who would be shocked at the conduct of the women since the angels themselves veil their faces before Jehovah (Isa. 6:2)"

* * * *

Question: *Please explain "wisdom is justified of her children" in Matthew 11:19.*

Answer: Many involved explanations have been given of this. Perhaps it is best to take it in its simple meaning—the justification of a present act is seen in its future results. This accords with the Hebrew idiom which speaks of the fruits or effects of a thing as its children. Thus in Job 5:7 the word "sparks" in the Hebrew is *beney resheph,* children of coal. The context in Matthew 11 focuses upon the different conduct of John the Baptist and the Lord Jesus Christ. Each life has its own purpose, and in the plan of God this may vary as widely as the two lives before us, God's wisdom being justified in the outcome of both and proving that John did not have a demon nor was Christ a glutton and a winebibber. ☆

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D.
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CHAPTER XXXIII

THE PROPHET A WATCHMAN

(Continued from October)

4. THE FALL OF JERUSALEM ANNOUNCED. 21-22

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten. Now the hand of the Lord had been upon me in the evening, before he that was escaped came; and he had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

In these verses we have the record of the fulfillment of the promise to Ezekiel in 24:25-27. For years the prophet had been warning his people that Jerusalem could not stand against the Babylonians, because God was not with them to protect them. At last God's predictions were fulfilled, and Ezekiel was informed of the fall of Jerusalem by those who had escaped the disaster. Here was the confirmation of all his prophecies. The date of the fall of Jerusalem is 586 B. C. The Syriac version and some Hebrew manuscripts read eleventh instead of twelfth year, which would allow six months rather than a year and a half for the news of Jerusalem's fall to reach the exiles, and many accept this date. The captivity referred to is that of Jerusalem. See 1:2. The Hebrew word for "one that had escaped" could be a collective noun and refer to a number of fugitives. We so understand it. Compare Isaiah 15:9; Jeremiah 48:19; and Amos 9:1. If the noun be taken as a collective, then it would have required time to assemble the escaped remnant. This could have consumed the time indicated. There are those who feel Ezekiel could not have received the message earlier than a year and five months after the fall of Jerusalem. There were confusion, difficulty in travel with the burden of their belongings, hesitancy and fear to enter the enemy's country, and other causes to hinder speed and progress. Now Ezekiel is free to carry on a work of reconstruction and hope. Evidently, before the escaped of Jerusalem had come to Ezekiel, the prophet had been much agitated in his spirit in preparation for the message he was to hear the next day. By revelation he knew of the fall of the city before the message arrived. It was more than a case (as some have suggested) of telepathy when the expression of the hand of the Lord upon the prophet is followed through the book. The opening of his mouth took place the night before the fugitives arrived. The message received (v. 21) gave the prophet confidence to speak further to his fellow exiles. He was at liberty again to denounce Israel's sin in order to bring them to the place of blessing under God's prospering hand.

5. THE PROPHECY AGAINST THE REMNANT IN JUDAH. 23-29

And the word of the Lord came unto me, saying, Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance. Wherefore say unto them, Thus saith the Lord God: Ye eat with the blood, and lift up your eyes unto your idols, and shed blood: and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife: and shall ye possess the land? Thus shalt thou say unto them, Thus saith the Lord God: As I live, surely they that are in the waste places shall fall by the sword; and him that is in the open field

will I give to the beasts to be devoured; and they that are in the strongholds and in the caves shall die of the pestilence. And I will make the land a desolation and an astonishment; and the pride of her power shall cease; and the mountains of Israel shall be desolate, so that none shall pass through. Then shall they know that I am the Lord, when I have made the land a desolation and an astonishment, because of all their abominations which they have committed.

There is no date attached to the prophecies from 33:23 to 39:29. Chapters 40 to 48 are dated more than 12 years after 33:21, 22. The first message after the fall of Jerusalem was one of rebuke of the people's carnal confidence. The unrighteous are to have no part in the land of Israel, but are to experience God's judgment. The prophecy is directed against those who remained in the land of promise after Jerusalem's fall. Ezekiel had predicted the destruction of the city of Jerusalem because of their sin and it happened; he now warns the survivors that their continuance in sin will bring certain judgment upon them. The truth of verses 24-29 follows from the message already stated in verses 1-20.

By some strange logic they reasoned that, if God gave Abraham the land when he was alone, surely the land would be more firmly theirs because of their greater number. Even under Gedaliah and in the midst of desolation, the evidence of God's fulfilment of His threatenings against their sin, they are still confident and hopeful of deliverance, even though they have not turned to the Lord in repentance. It was known that the land was given to Abraham for his descendants to possess. Though decimated through war, they still were many compared to the single individual Abraham. They were actually arguing on the basis of the promises of God to Abraham, which they felt must be fulfilled in spite of the disaster that had befallen their land. For a similar spirit see Matthew 3:9; Luke 3:8; and John 8:33, 39. They were basing their claim on quantity instead of quality.

Men in all generations seek to substitute considerations of heredity for heart obedience to God. They felt the land must be theirs, in spite of the desolation of Jerusalem, because of the covenants of promise. They overlooked the fact that occupation of the land depended on certain well-defined conditions. Sadly enough, their voice now is not the voice of faith. Ezekiel repudiates their claim with force, and specifies the basis of his statement. They were eating flesh with the blood. Flesh had to have the blood drawn away before they were permitted to eat it. Breaking the neck was insufficent. See Genesis 9:4; Leviticus 3:17; 7:26, 27; 17:10; 19:26. The survivors in the land continued in their former sins. Their sinful lives precluded their inheriting the land.

Moreover, they gave themselves to shedding of blood. They relied upon and put their confidence in violence. They supported themselves by force and not upon right. It has been suggested that this statement shows that news had reached the prophet of the assassination of Gedaliah, the governor of Judah, but this cannot be verified. The abomination referred to is mainly applied to idolatrous worship and practices, which were accompanied by the basest forms of immorality, furthermore, the fact that they were spared thus far is no guarantee that they are beyond God's chastening hand. All types of judgment will overtake them. The very object of their confidence, the sword (v. 26), will be the means of their undoing. So it happened; some fell by Ishmael, whereas others by the retributive action of the Babylonians for the assassination of Gedaliah, whom Babylon had appointed governor. Compare Jeremiah 40-44. Desolation would reign on every hand, and because of the fear of disease and wild beasts there would be no travelers through the land. The section ends with a virtual signature of the Lord, as so often throughout this book of prophecy.

6. REBUKE OF THE EXILES. 30-33

And as for thee, son of man, the children of thy people talk of thee by the

walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but do them not; for with their mouth they show much love, but their heart goeth after their gain. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not. And when this cometh to pass (behold, it cometh), then shall they know that a prophet hath been among them.

The prophet has a word, not only for those left in Judah, but for his own companions in exile. The last portion of the chapter describes the status of affairs at Chebar. Though the exiles seemed so eager to hear the prophet's words, as though willing to obey, they had no intention whatever of obeying. They would not take the prophet's ministry seriously. Their apparent interest in his preaching was no indication of a sincere desire to obey the message. By the walls, that is, secretly, and at the doors of the houses, that is, openly, the people spoke of the prophet and his message. Their realization that his prophecies were true, accounts for the popularity that is now his. But their interest is not deep nor heartfelt. Perhaps the new note of hope and promise fascinated and pleased them, a natural reaction after so much of threatening prediction. Their outward actions would lead one to believe that their desire was to learn the will of God to do it, but their ultimate concern was their own advantage and self-advancement. They heard and did not.

They enjoyed and delighted in his new message of restoration and blessing for Israel and predictions against hostile nations, but they would not obey the moral implications of the prophecies which were prerequisites for personal participation in the blessings. They had no concern for the subject of it. The melody meant everything to them, the words or meaning, nothing. But their reaction to the message will not hinder its fulfilment which is eminently certain. The clear office of a prophet was to interpret history in the light of God's purpose for Israel. Time authenticated the word of the servant of the Lord, so that the people finally knew by bitter experience that all Ezekiel had foretold was not man's speculations or words, but the assured word of the living God.

Watchmen Are We All

Ever since Cain insolently asked the Lord whether he was his brother's keeper, the unsaved have been strangely unconcerned with reference to the greatest needs of the human heart. But this attitude must never characterize the child of God. He is always to consider it his primary concern when the spiritual needs of others are involved. Ezekiel was the official watchman of Israel in his day, but this did not prevent others from a similar outlook on the need of the nation. How long has it actually been since you have been burdened over the lost condition of the people of Israel? Has it led you to prevailing and constant prayer? Has it touched at all the springs of your glad and sacrificial giving? Has it even once moved you to go out of your way to seek out one of the lost sheep of the house of Israel with the news of the coming and redemption of their glorious Messiah and Savior?

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(Continued from page 19, October issue)

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SALUTATION

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS IN THE LORD:

Herod helped the wise men to find the Lord. In his eagerness to destroy Him, Herod demanded to know where He was to be born, and when Herod found out "he sent them to Bethlehem" (Matthew 2:8). It was not until the wise men were on the road from Jerusalem to Bethlehem that the star which they had seen in the east reappeared. This time they followed the star and it led them to the Lord.

Matthew's Gospel is the Gospel of the King. It has a distinctive Jewish tone; it was written especially for the Jews. It is therefore somewhat surprising that this story of the homage of these Gentile wise men should be found in Matthew's Gospel and not in the more cosmopolitan Gospel by Luke. This does not appear so surprising when we realize the purpose of Matthew in writing the Gospel.

Matthew's Purpose in Writing His Gospel

Jerusalem, the city over which our Lord had wept, was fallen. The Temple was destroyed. The few remaining religious leaders had escaped to Jamnia and Lydda. It looked as if Jewish history had ended. The remnant was dazed. They would never have believed that Jerusalem, the city of God, could be conquered by the Romans, and even more startling, that the Temple of God could be destroyed:

> But to one body of men, gathered for the most part at Pella across the Jordan, though now beginning to return, even to the Holy City, the awful history of the last few years had brought no surprise. They were well aware that the real crisis of the nation had taken place some forty years earlier, and that recent events had been but the result of that. They had indeed themselves lost much. Relations, friends, possessions, had, in a large measure, passed away from them in this terrible Day of the Lord's judgment. But their trust in Him, and in His Messiah, remained unshaken. They, like their great teacher, who had laid down his life in Rome some five or six years earlier, knew Whom they had believed, and in steady confidence braced themselves up for their new work, under the fresh conditions brought about by the fall of Jerusalem.
>
> Was then this to be the chief result of the appearance of Messiah, that the beloved city should be destroyed, its people, the peculiar treasure of the Lord, be scattered and enslaved? How did the faith of those who believed in Jesus of Nazareth consort with their position as Jews, to whom by race and education they belonged? Where could they turn for comfort and encouragement? Had they no writings to guide them? Nothing in their hands to strengthen their faith and explain their present difficulties? They had indeed, like other Jews, the revelation of God enshrined for them in the Law, the Prophets, and the Holy Writings; and they had also some written memoirs of the life and teaching of the Lord Jesus. . .
>
> *Williams, A. Lukyn, The Hebrew-Christian Messiah, pp. 3, 4.*

What a comfort the message of the wise men was to these Hebrew Christians then, and has been throughout the ages! To the outward eye their situation seemed hopeless. Cast out by their brethren and made the laughingstock of Rome, their only fate seemed to be that of satiating the sadistic cruelty of the Roman mobs in the Coliseum. They were facing not only their hostile Jewish brethren, but also the bloodthirsty pagan world in which brute force was arbitrarily wielded. This brute force was relentless. Everything that stood in its way was destroyed, even the Temple. All over the world the Temple had been known as "Herod's Temple." Dr. Edersheim wrote of it:

> If the dust of ten centuries could have been wiped from the eyelids of those sleepers, and one of them who thronged Jerusalem in the highday of its glory, during the reign of King Solomon, had returned to its streets, he would scarcely have recognised the once familiar city. Then, as now, a Jewish king reigned, who bore undivided rule over the whole land; then, as now, the city was filled with riches and adorned with palaces and architectural monuments; then, as now, Jerusalem was crowded with strangers from all lands. Solomon and Herod were each the last Jewish king over the Land of Promise (I do not here reckon the brief reign of King Agrippa); Solomon and Herod, each, built the Temple. But with the son of David began, and with the Idumean ended, "the kingdom";—or rather, having fulfilled its mission, it gave place to the spiritual world-kingdom of "David's greater Son." The sceptre departed from Judah to where the nations were to gather under its sway. And the Temple which Solomon built was the first. In it the Shekhinah dwelt visibly. The Temple which Herod reared was the last . . . . Herod was not the antitype, he was the Barabbas, of David's Royal Son.
>
> *Edersheim, Alfred, The Life and Times of Jesus the Messiah, vol. 1, p. 111.*

To Whom Did Matthew Address His Gospel?

To the Hebrew Christians of those days, facing the scorn of their brethren and the wrath of the pagan, it must have seemed at times as if the power of collective evil was supreme. It was to them that Matthew addressed his Gospel:

> Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him (Matthew 2:1, 2).

"In the days of Herod the king." One cannot help but notice the scornful emphasis with which Matthew contrasts the usurping Herod, called "Herod the Great," with the true King of Israel. Like most kings who have had the term "great" appended to their names, he was great only in wickedness. Fierce, cunning, merciless and crafty, he had murdered the only one who loved him, Marianne, his wife, and now he was passing through the last stages of a loveless old age. "Herod the Great" was afraid of a Baby. And well might he be!

Are We to Believe Tradition or Scripture?

"There came wise men from the east to Jerusalem." Tradition would have us believe that it knows more than Scripture. It assumes to know how many wise men there were (it says there were three) and that they were kings. It even assumes to know their names, and if we are gullible enough to pay the fee, we can see their bones behind the altar of the Cologne Cathedral! How utterly futile it is to embellish the record of the Scriptures. These silent wise men have been added to the long line of recipients of divine messages outside of Israel. This line includes Melchizedek and also Balaam — Balaam, who saw "a Star out of Jacob, and a Sceptre . . . out of Israel" (Numbers 24:17). Human wisdom is God's gift but it is incomplete. It raises more problems than it solves. The Magi were wise not because they followed their own human wisdom, but because

they obeyed God's revelation. Their wisdom in obeying God's revelation is contrasted to the behavior of Herod and others who should have been wise, but were foolish:

> When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born (Matthew 2:3, 4).

What Can Be Done Against Collective Evil?

What a picture of collective evil! Herod, the scribes and the chief priests, and "all Jerusalem with him." Early in the life of our Lord it was demonstrated that "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). The scribes and the chief priests knew where He was to be born and the wise men informed them that He had been born. Why didn't they find Him and worship Him, too? Proud Herod with his seemingly limitless power, the chief priests in their gorgeous robes, the scribes with their scrolls, all were banded together against the Lord's Anointed! Here, too, was the power of collective evil. Yet these rulers who took counsel against the Lord's Anointed are insignificant. The Babe Whom Herod sought to destroy was never in danger for a moment. The situation was completely God-controlled. This was the message of comfort for the Hebrew Christians in the first century.

A Theologian's Interesting Analogy

It is fascinating to observe how Matthew weaves this message into his Gospel. Dr. Franz Delitzsch in his *New Investigation into the Origin and Plan of the Canonical Gospels* tries to demonstrate that Matthew planned his Gospel with the Pentateuch in mind. In his outline he considers Matthew 1:1 through 2:15 as corresponding to Genesis. The portion begins with the "genesis" of Jesus and as the book of Genesis ends with Israel's migration to Egypt, so also this section of this Gospel ends with the flight of our Lord's family to Egypt. In some instances, Dr. Delitzsch's analogy seems strained, but there can be no doubt that the section from Matthew 2:16 through Matthew 7 does correspond closely to the book of Exodus. In this section the parallels are striking. Herod's murder of the innocents at Bethlehem is analogous to Pharaoh's slaughter of the Hebrew children; the return of our Lord's family to Nazareth is similar to the Exodus; the call of Moses at the burning bush, to the baptism of Jesus; the forty years in the wilderness to our Lord's forty days in the desert; and the law at Sinai to the "Sermon on the Mount."

This observation by Dr. Delitzsch points up a truth. God had two sons, Israel and the Lord Jesus Christ, Who is God's only **begotten** Son. The Lord Jesus Christ was what Israel failed to be, the true Servant of God, His anointed. The ideal of the nation came to fruition in Him. Our Lord's stay in Egypt served the exact purpose in His life that the four hundred years of sojourn in Egypt did for Israel, that is, Israel's sojourn in Egypt protected them from their enemies and gave them room to grow. The infant nation was nurtured in a land which was the epitome of a world hostile to God, and our Lord was also protected there. The prophecy of Hosea which Matthew quotes (Matthew 2:15 cf. Hosea 11:1), "Out of Egypt have I called my son," refers both to Israel and to the Lord Jesus Christ. With consummate literary skill Matthew thus reminds his readers of another time when it seemed as if the power of collective evil would wipe out the children of God. Pharaoh tried to slay them all, but his attempt ended with the glorious song, "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea" (Exodus 15:1).

Certainly our brother Peter Gutkind must have felt the power of this collective evil as he faithfully withstood the mobs that attacked him last July and August. (See p. 10, in our September 1965 issue). When he asked for police protection all the help he received was the laconic statement, "We are in Israel." Again the powers of the state and the religious leaders united to oppose the servant of the Lord.

We must once more learn the lesson of the wise men. Today we also are confronted with a situation in which it seems as if the power of collective evil is supreme. Politically, the nations of the world are in tumult. All nations know the utter folly of nuclear warfare, yet the greatest minds in the world cannot even agree on an agenda for preliminary discussion on peace. The power to destroy all mankind seems to be in the hands of two men, one in Washington and one in Moscow. This doesn't suit the Pope. He wants us to reduce the risk by inviting Red China to join the discussion! What political chaos faces us! Socially, we are becoming a degenerate nation. We are told that restraint is evil, and that Sodom can no longer be destroyed in brimstone and ashes. What ancient Sodom was destroyed for has become a way of life today. Religiously, our pulpits proclaim the inspiration of Freud as their prime doctrine—the doctrine of the Holiness of God is considered an anomaly. Moreover, they preach that God no longer judges sin, that He is just a benevolent psychiatrist who doesn't charge fees!

Who Is Able to Destroy This Vicious Circle?

What will be the outcome of this seemingly vicious circle? Let us learn the lesson of the wise men of old. Proud, arrogant, selfish Herod, strutting in his royal robes, was the most insignificant, puny actor on that stage. He was one of a long line of rulers of this earth who have taken counsel against the Lord's Anointed:

> He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion (Psalm 2:4-6).

Herod was not king, he was not "the Great;" he was a miserable usurper. The Babe Whom Herod sought to slay was and is the true King. Herod could not lay a finger on the Christ, yet the Christ will one day judge Herod.

The hymn-writer partially expressed this truth when he wrote concerning our Lord's birth:

> Not in that poor lowly stable
> With the oxen standing by,
> We shall see Him, but in heaven,
> Set at God's right hand on high.

This is a blessed truth but it is not the whole truth. We shall see our Lord not only in heaven but also on earth! He is the King Who will be set on the holy hill of Zion. It is not always going to be Herod, Augustus, Nero, Domitian, Hitler, Stalin, *ad nauseum*, sitting on the throne. The Babe of Bethlehem is going to return to His rightful throne. Herod will no longer be called "the Great." One is returning to rule the nations. He will have a name written:

KING OF KINGS, AND LORD OF LORDS
(Revelation 19:16).

Let us join the wise men and bring Him the gifts of our hearts' adoration!

Daniel Fuchs

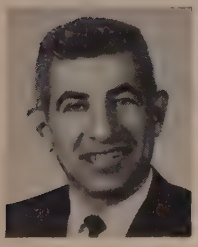
INCIDENTS FROM THE FIELD

" . . . My Word . . . shall not return unto me void, but it shall accomplish that which I please (Isaiah 55:11.)"

Reports Sent in by Our Workers

We Outgrow Our Meeting-Place and Move to a New Location

By Harry Jacobson
Missionary, Minneapolis-St. Paul



Our Bible Study Fellowship which meets on the first and third Saturday evening at 8 P.M. each month became much over-crowded, and we are now meeting in the recreation room of the lovely home of Mr. and Mrs. Mark Goodman, 4757 Colfax Avenue So., Minneapolis. We thank God for this dear Christian couple who have opened their home for the honor and glory of our Lord Jesus Christ.

After our Bible Study Fellowship hour on the Saturday evening just before Yom Kippur in October this year, one of our Jewish ladies asked me, "Are you going to fast on Yom Kippur?" When I told her I wasn't, she said, "But you told us you are a Jew even though you are a Christian!" I answered, "As a Jew I couldn't keep the law, and when I went through the Tenach (Old Testament), I found out no one else could either, not King David, or Solomon, or even Moses."

So then we had a good discussion on the necessity of the blood atonement for sin. This atonement, I reminded her, has never been canceled by God; and then we went through Isaiah 53 together until we came to verse 10, "When thou shalt make his soul an offering for sin," or "a guilt-offering," and the dear lady began to cry. She has been trying to summon up the courage to come out openly and confess the Lord Jesus as her Messiah and Saviour, but has as yet been unable to do so. She said to me, "You know, the other day when you talked to me, some of my friends (Jewish) saw you. They know who you are and they were mad and really gave me a talking-to. I tried several times to say the name "Jesus" to them but I just couldn't say it. I was too scared.

I reminded her that the cost of accepting the Lord and making a profession before men was great but that the reward was worth more than the entire world. I told her about my own experience when I became an open believer in Messiah Jesus, and the experiences of other Hebrew Christians who attend our Bible Study Fellowship. She promised to continue praying to our heavenly Father for help and strength. I assured her that our prayers would be redoubled in her behalf.

May our Lord give her the courage to confess Him before men so that her name might be engraved forever in the Lamb's Book of Life.

An Encouraging Report from Upper New Jersey

By David Woods
Missionary, Caldwell, N. J.

Our ministry in Northern New Jersey is continually encouraged by the faithful witness of the Christian families in this area who labor with us in Caldwell and West Orange. During the past season the attendance at our

Beth Sar Shalom gatherings has been beyond our expectations, averaging about 35 persons, which is a comfortably large gathering for a medium-size home.

In my last report I referred to a family of three to whom we have been witnessing, a husband, wife and their son. The son, a teen-ager, has recently accepted the Lord, which we hope will be the forerunner of the conversion of his father and mother. The father, as I previously reported, is confined to a wheel-chair. The son's conversion gives us much hope, reinforced with our earnest prayers, that his family's acceptance of the Lord will soon follow, especially that of the father. Much prayer and home visitation were the instruments used of God for saving the precious young son.

Another Jewish family consists of husband and wife and three children. The husband is greatly interested and is searching for the God of his fathers. When I witnessed to him recently of the Messiah and His crucifixion and resurrection, his eyes filled with tears. We ask prayer for this man and his family that they may soon come to know Him Whom to know is life everlasting.

Our meetings have been filled with blessing. Pray for this work in upper New Jersey that it may be established on a permanent basis and that your missionary in this area will be upheld through the power of God's Holy Spirit.

A Rabbi Visits Us at the Fair and Asks Two Questions

By Rachmiel Frydland

Visits of rabbis to our World's Fair exhibit were infrequent. However, one such visit occurred while Brother Keil and I were in attendance. This particular Rabbi and his wife stopped at our booth briefly on their way to the kosher restaurant on the floor of our building. He accepted the tract, "Why I Believe," saying he would read it during lunch and would stop back. And he did!

When he and his wife returned, his first question—addressed to me and then to Brother Keil—was, "How can Jew and Gentile have the same faith and work together? And if Messiah has come, where is the messianic bliss foretold by the prophets?"

The Rabbi's next question related to Law and Grace, i.e., "If Jesus is the Messiah, how is it that those who believe in Him do not keep the laws of Moses?"

This was our answer: "A Christian is actually obligated to keep the moral law, since the Lord Jesus Christ Himself showed us how to keep it by offering His very life for others and teaching us to love even our enemies. All the other laws and commandments" I pointed out, "have a meaning, either reminding us of what God did for us in bringing us out of Egypt, or what He is going to do for us in the future, like Sukkoth. The Lord Jesus summarizes all the commandments into major ones, namely, to love the Lord your God with all your heart and to love your neighbor as yourself. Then He shows us a better way of fulfilling them by His own example of love for God and for humanity.

"Moreover," I continued "even in the Jewish Talmudic tradition there is the teaching that the ceremonial laws will be reduced to naught with the coming of the Messiah, and that the ceremonial law is not an end in itself inasmuch as certain Jewish sages, like Rabbi Akiba, summarized all the laws under one general commandment, namely, 'Thou shalt love thy neighbor as thyself.' " I called the Rabbi's attention to the teaching of the *Midrash* that Moses gave us 613 commandments, and that after him came Micah the prophet who reduced these 613 commandments to three, saying, "He (God) hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God"; and that after Micah came the prophet Habakkuk who made all the commandments into one, namely, "The just shall live by his faith." "So you see," I told the Rabbi, "the ceremonial

commandments were not an end in themselves, but were given to us to bring us nearer to God, that we should become like God Himself in holiness and in love. It had to follow, therefore, that with the coming of Messiah, Who is called by the prophets, *Jehovah Tsidkenu,* He would give us a more complete meaning of the ceremonial laws and commandments of the Torah."

As our conversation with the Rabbi went on, our respect for him deepened as we realized he came to us with an open mind and not to argue. Every time we made our points clear, he admitted the truth of our answers. Whenever we spoke of the Messiah, he would murmur, "I must read the New Testament," so at the conclusion of his visit we offered him a Hebrew-English New Testament, with which he was delighted, saying that his wife speaks modern Hebrew. He had been a rabbi in Levittown (Pa.), he told us, but had decided to become a lawyer, having studied to be either an attorney or a rabbi at Yeshiva University. He left us his address, expressing the hope of seeing us again. We are praying for them.

We Talk With Jewish Callers at Our World's Fair Exhibit

By Charles Eisenberg

During the time I spent in attendance at our exhibit at the World's Fair in August 1965, I had the privilege of discussing the claims of Christianity with many Jewish visitors. Here are four incidents in which I personally had a share.

1. A Jewish professor of history and sociology who found it difficult to accept the God-man concept of Christianity.

2. A Jewish salesman, claiming to be a deist as well as a nature worshipper, who did not believe that Jesus was the Messiah.

3. Two orthodox Jewish boys who wanted to know who killed Jesus.

4. A Jewish doctor of law who wanted a definition of salvation and who claimed that a Messiah dying on a cross negates the idea of eternal life.

1. The interview with the Jewish professor and his wife was a pleasant one. He said he was familiar with Christianity and had read the New Testament, and even accepted Jews who believed in Jesus, as Jews and not as Gentiles. He was acquainted, he said, with the arguments for the messiahship of Jesus, and although he could not accept the God-man concept of Christianity, he was interested in pursuing the subject at greater length.

He accepted an Old Testament Prophecy Edition of the New Testament and "The Time of Jacob's Trouble" by Burl Haynie. We pray that this professor and his wife may soon accept their Messiah and Saviour.

2. The Jewish salesman from the Demonstration Center (our building) referred to himself as one who "worships God in nature, in the rivers, trees, flowers, birds and other aspects of the natural world." He claimed to be a deist, which is somewhat of a contradiction. After listening to his religious views we brought up the subject of salvation. He is a student at Long Island University and although he said he did not believe Jesus to be the Messiah, he asked some interesting questions about the Trinity and the unity of God. He took some of our literature and came back to our booth after a 20-minute absence to ask more questions. He was very friendly. I pray he will soon come to know the greatest Friend of all, the Lord Jesus Christ.

3. The first question asked by the two Jewish boys was "Whom do you represent?" They looked astonished when we told them, "Jews who believe Jesus to be the Messiah of Israel." I asked them if they had a messianic hope and they said they did. When I explained the truth about Israel's true Messiah, Jesus Christ, they asked, "Who killed Jesus?" After describing in detail the circumstances of our Lord's death, I told them that finding out *why* Jesus died was far more important than finding out *who* was responsible for His

death. This led directly into Isaiah 53, and I quoted verse 6, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." The Messiah, I pointed out, came once to forgive sins, and He is coming again to reign as King. As they left our booth, they hesitatingly accepted our literature.

4. This man who had a doctor-of-law degree from a Jesuit (Catholic) university was not practicing law. He was selling scrap iron instead, and had been in this country less than six months. In discussing salvation, I asked him if he felt that Judaism had the truth concerning salvation. His reply was, "Yes, we have the truth. We are the chosen people. We are the representatives of the truth, but we do not proselyte." In answer to my questions, "Do you have peace with God, do you have forgiveness of sins, do you have the love of God in your soul, and do you know you will share eternity with God in heaven?" he answered, "Of course I do." But when I asked him, "Then why do you not share this knowledge with the world?" he had no answer. Then I said, "So far as I am concerned, orthodox Judaism is dead, but Jesus is living and that is the message we share with those who will listen." The gentleman went away considering the matter.

Whatever else our Jewish visitors may have heard and witnessed at our World's Fair exhibit, they never failed to behold their own people explaining God's wonderful plan of salvation to their Jewish brethren.

A Jew and an Arab and Two Sisters Visit the Fair

By Fred Keil
Missionary, Port Washington, N.Y.

For two years I had the joy of serving the Lord in meeting Jewish inquirers and others at our World's Fair exhibit. In August during the second year of the Fair two young men dropped by our booth one day and began looking at the different signs and literature displayed. They asked several questions about who we were and just what we were attempting to do. They showed an interest in our books about the Messiah, and I told them they might obtain them free if they would sign request cards. One of the men said that he was not Jewish but his wife was, and that she would read the books, and he signed the card. The other man said he was a Jew but didn't want the books. They left.

In a half-hour they came back and the Jewish man now showed a lively interest where before he had been almost indifferent. He had read some of the literature, he said, and liked what he read. He now wanted a set of books for himself sent to his future address in Dallas, Texas.

Then I opened the Scriptures and we had a lengthy discussion on the future glories of Israel. When I showed him the future boundaries of the promised land, he informed me that his companion was an Arab and a Roman Catholic, and that he, the Jew, wanted no part of that faith. I assured him we had no connection. Then he wanted to know if I knew of any place in Dallas where he could find people like ourselves, as he was going to move to that city. I gave him the name and local address of our Dallas missionary, Dr. Thomas S. McCall.

I pray he will seek out our Dallas brother and find thereby the only One who will bring him peace and everlasting life, the Lord Jesus Christ, his Messiah.

On a Monday during October (1965) two Jewish ladies, sisters, came to our booth. They were not believers but each seemed familiar with the fact that Jesus Christ came into the world to die, and during our conversation one of the ladies began to cry, explaining that the thought of such a wonderful man having to suffer so much and die so young, often made her cry.

This gave me the opportunity to explain to her that the Lord Jesus Christ came into the world to die for our sins, which would be forgiven if we would

accept Him as our Lord and Saviour; and if she would believe this and accept Him as her Messiah and Lord, her sins would be forgiven, and her tears would turn into tears of joy and gratitude. Then I explained the meaning of our Lord's resurrection, namely, that He rose from the dead for our justification.

Meanwhile our brother Rachmiel Frydland, talked with this lady's sister. During the conversation one sister pointed out to the other that when the Lord Jesus died on the cross the people cried out to Him, "If thou be the Son of God, come down from the cross, and we will believe thee." This gave me the opportunity to explain to them that He actually could have come down from the cross, but should He have done so, there would be no sacrifice for sin and no shedding of blood without which there is no remission of sins.

We then opened the Jewish Scriptures to Isaiah 53, and quoted verses 4 and 5, explaining that these words were a prophecy that the Messiah must suffer for our sins. Both sisters seemed impressed and thanked us for enlightening them.

We offered them some of our literature which they accepted with gratitude, separating from us with a new happiness on their faces. They also promised to attend our Sunday afternoon meeting at our New York Headquarters. We are praying for their salvation.

Seeds Sown by the Wayside Can Be Watered By Prayer

By Mrs. Walter F. Smith
Missionary, Philadelphia Branch

A Jew came into our Mission and asked for copies of our folder, "The Jew — A Poem," which he had seen on display in the window of a Christian bookstore in the neighborhood. He also asked for a few copies of "The Shepherd of Israel" for distribution among his friends. I gave him copies of "The Jew" and "The Shepherd."

He showed us some greeting cards which he had purchased at the bookstore for sending to his friends, bearing messages of cheer and encouragement. Various comments which he made suggested that his dependence on being acceptable to God was based on the good things he did, such as kindly deeds for neighbors and friends; so I asked him whether he believed he was all that God would have him to be. He did not take offense at the question but quickly changed the subject.

He told us that he had had orthodox parents, but as for himself, he did not attend the synagogue. He asked whether I thought the world was getting better. I told him I thought the world was getting worse, but that we were awaiting the return of the Lord Jesus Christ, Yeshua Hamashiach.

He said he had never read the New Testament, so I offered him a copy of the Prophecy Edition, which he accepted and readily promised to read. He also accepted a copy of Brother Burgen's folder, "The Testimony of a Believing Jew." I explained that the author of this folder was the one in charge of our Philadelphia Mission, whom we would like him to meet some time. He promised to return.

Before he left he accepted a Gospel of John. I called his attention to John 3:16, "For God so loved the world," which verse he marked. John's Gospel, I told him, was in the New Testament.

He was from Florida, he said. Perhaps when he returns to Philadelphia he will attend one of our Monday evening services. We will remember him in prayer, in which we invite you to join, that this child of Abraham may soon come to know the One Who came to seek and to save that which was lost.

Washington, D. C.—Rev. David Juroe reports that a Jewish Prayer Band has started at the Washington Bible College. This group (of 14) has asked for visitation opportunities!

QUESTIONS and ANSWERS

By HENRY J. HEYDT, Th. D.

Question: *I fail ever to read in my Bible anywhere why the Pope is made Vicar of Christ. How did he get to be Vicar?*

Answer: You never read about it in your Bible because it just is not there. The word "vicar" comes from the Latin *vicarius* which in turn is from *vicis* which means change or interchange, alternate or reciprocal succession. It is variously used in English but especially of one taking another's place as a substitute in office. It does not have to have a religious significance. Cicero used *vicarius* to describe a slave that was kept by another slave as part of his private property and under Diocletian it was used of an important government official. In the Roman Catholic Church a pope was at first called "vicar of St. Peter" but during the 8th century the title "vicar of Jesus Christ" was used in its place. We believe that all who truly believe in the Lord Jesus Christ as Saviour and Lord are His representatives or witnesses and that such a title does not properly belong to one individual. The term "vicarious" is used in theology today especially of the substitutionary death of the Lord Jesus Christ based upon such Scriptures as Isaiah 53:6; 2 Corinthians 5:21; 1 Peter 2:24, 3:18.

* * * *

Question: *Who are today's Pharisees (Matthew 3:7)?*

Answer: The Pharisees were distinguished for their strict adherence to the rites and ceremonies of the Torah and the traditions of the elders. Applying this in a broad sense there are, no doubt, individuals in various religious groups who place the emphasis of their religious life on external and traditional observance. This would be just as true in certain so-called "Christian" areas as in portions of Judaism. These, then, would be today's Pharisees. However, the term is also used as an adjective (pharisaical) in a derogatory sense of people who are "outwardly but not inwardly religious; hypocritical; self-righteous" (Webster). The Lord Jesus Christ, who knew what was in man, could justly speak of the scribes and Pharisees as hypocrites and call them a generation of vipers (including the Sadducees), but this is a judgment I would certainly not feel qualified to make. A person's acts or speech might seem to me to be hypocritical, but whether they actually are the Lord alone knows. While I believe that the believer has to discern right and wrong and, therefore, judge acts and statements as right or wrong, I believe that he must leave the judging of motives with the Lord and that this is what Paul meant in Romans 14:10, "Why dost thou judge thy brother?" and verse 13, "Let us not therefore judge one another any more" as over against 1 Corinthians 6:2, "Are ye unworthy to judge the smallest matters?"

* * * *

Question: *Are people responsible for vows made under coercion or made without the full realization of their future restrictions?*

Answer: The making of a vow may be just as much a mistake in life as many other things. The continuance of a mistake is never justified even if it was made in this form. However, there are some vows which involve others, like the marriage vow, which we are not free to relinquish even if made in an unsaved state. The fact that a man who

accepts Christ is a new creature and that the old things have passed away and all things have become new does not automatically cancel all responsibility to obligations incurred before. There are, however, many vows that we ought to strike out as those who are living in newness of life. This would apply especially to religious vows made to religious groups or semi-religious groups which we have come to recognize as wrong. Since the subject covers so many different angles the best advice I can give is that each case must be taken before the Lord in prayer, and His peace obtained in whatever action is taken.

* * * *

Question: *Since there is nothing that defiles in heaven (Revelation 21:27) and Satan was accordingly cast out (Isaiah 14:12), how do you account for his presence there in Job 1:6 and Zechariah 3:1?*

Answer: Revelation 21:27 is speaking about that future day when Satan and his hosts are confined to hell and is not in any sense intended to contradict those passages where Satan appears before God. When he does appear there, it is as man's adversary and God permits him to have his say. All of this ties in with God's present government of the world and has to do with matters perhaps far beyond our comprehension. This much we know, that in the end the glory given to God will be the greater. We must remember also that at the present time it is our disobedience to God which gives Satan access there as our accuser (Revelation 12:10). Were it not for the fact that our Advocate is there to intercede for us (1 John 2:1) we would all be subject to the immediate judgment of God.

* * * *

Question: *Please explain 1 Corinthians 13:10, "But when that which is perfect is come . . ." What is that perfect thing?*

Answer: The expression, "that which is perfect" (*to teleion,* from *telos,* "end") simply has reference to the end of this dispensation and the beginning of the next. The limitations of our present understanding will vanish in the clear light of His presence when the Lord Jesus Christ returns, and we shall be like Him because we shall see Him as He is.

* * * *

Question: *In Psalms 56 and 116 the Psalmist speaks of walking in the light of the living and in the land of the living. I wonder if the same word for land and light is used in the Old Testament, or if this is the correct translation.*

Answer: The expressions are different also in the Hebrew. In fact, there is even a difference between "the land of the living" in Psalm 27:13 where the word for land is in the singular, and "the land of the living" in Psalm 116:9 where it is plural. The latter contains more of the concept of space—the broad lands. The Psalmist sees himself walking before the Lord with nothing to hinder either his feet or his view. The expression "the light of the living" refers not only to the sunlight of this present life but to its hope also. Life is the opposite of death, and so the light of life is the opposite of the darkness or night of Hades. To walk in the light of life or of the living is to walk in the light of the Lord. Thus the Lord Jesus said in John 8:12, "He that followeth me shall not walk in darkness, but shall have the light of life."

* * * *

Question: *What is meant by Nahum 1:11-14?*

Answer: This has to do with the Assyrians and the yoke of tribute they had placed upon Judah from the time of Ahaz. Their power was broken through the destruction of Nineveh. See Isaiah 37:36-38. Keil thinks that it is not the king of Assyria who is addressed in Nahum 1 but the Assyrian power personified as a single man. However, an individual fits the picture quite well, and Isaiah does actually mention Sennacherib in this connection. ☆

MEET OUR STUDENTS IN TRAINING

God's Love for Me in John 3:16 Brought Me to Christ

By Shirley Silver
Student-in-Training

"Great is the Lord, and greatly to be praised; and his greatness in unsearchable" (Psalm 145:3).

How I praise God that nine years ago, He reached down into an obscure Jewish family in Washington (D. C.) and saved their teen-age daughter—me! My parents had been divorced a few years before this and my mother did her best to raise me. She sent me to Hebrew school and the synagogue, hoping to give me a beginning in our Jewish religion. But my "formal" religious education came to a halt.

In spite of my lack of interest in Judaism, I had a strong desire to know God personally. So at 13 when my best girl friend Paula invited me to her church for Daily Vacation Bible School, I gladly went. I was so impressed with the teaching I heard there that I continued going to Sunday school with her the following year.

When summer came we both went to River Valley Ranch, a nearby Christian camp, and during that week I was so impressed with God's great love for me, as expressed in John 3:16, that at the end of the week I yielded my life to the Lord Jesus Christ. As soon as I reached home, I went right to my mother and told her all about it. She disapproved strongly and said so. However, she had always let me make my own decisions and since she did not forbid me, I started right in going to Sunday school and church, and taking Bible study courses. Three years later my mother accepted the Lord!

The Bible study course I had taken made me aware of the relationship between the Old Testament and the New Testament; and the discovery that Jesus Christ was the fulfillment of so many Old Testament prophecies was so thrilling to me that I became concerned for my own Jewish people, many of whom were probably just as ignorant as I had been.

At the suggestion of the Rev. Sam Kalmus of the Washington, D. C., branch of the American Board of Missions to the Jews, I wrote to Dr. Daniel Fuchs, missionary secretary of the Mission in New York, and asked him about my engaging in Jewish work. In his reply, Dr. Fuchs asked me if I would be interested in working as a counsellor at Camp Sar Shalom. I told him I would, and went to camp. By the time camp was over at the end of July, I felt rather definitely that God wanted me to proclaim the "unsearchable riches of Christ" to my own people.

Since that summer, I have spent two years at the Moody Bible Institute in Chicago, taking the Jewish Missions course. This was made possible through help received from the Student Scholarship Fund of the American Board of Missions to the Jews. Moreover, I have spent four wonderful summers working for the Mission at summer camp; working with Miss Koser at the Coney Island Branch of the Mission during the Daily Vacation Bible School; and participating in the World's Fair visitation program this summer. Perhaps the most valuable aspect of this experience has been working with the many missionaries of the Mission, Miss Koser, Miss Wardell, and others.

I still have one more semester at the Moody Bible Institute. After that, I shall wait on the Lord, claiming Psalm 32:8, "I will instruct thee and teach thee in the way which thou shalt go."

A Jewish Student Hears a Call for Full-Time Service

By Robert M. Gross
Student-in-Training

Like the apostle Paul, I can say that I am "an Hebrew of the Hebrews . . . persecuting the church." All I really

mean by this is that I am a Jew and spent many an hour and many a day speaking against the Church of Jesus Christ.

Coming from a liberal Jewish background, I was not schooled in Jewish tradition. However, the Judaism we accepted and practiced was devout and reverential. Then one day I was enrolled in an orthodox Hebrew school to prepare for my Bar Mitzvah. Here, too, Judaism was stressed as the only true religion, or perhaps the term "culture" would be more correct, inasmuch as our religion seemed to aim at an increased appreciation of moral conduct and Jewish culture at the cost of increased faith in a personal and intervening God.

Why God saw fit to call me out of this spiritual darkness, I can't explain; certainly not for any righteousness on my part. He began convicting me of my sins and the need for remission. It was only after many months of Bible study, of both the Old and New Testaments, and a searching heart, that God was able to bring me to Himself. I thank Him for the American Board of Missions to the Jews, for it was here that I found Hebrew Christian fellowship which encouraged my growth in Christian grace and truth.

I have been blessed by our Lord Jesus Christ with a wonderful wife and a lovely baby girl, Ellen. Your prayers are coveted as I attend Northeastern Collegiate Bible Institute at Essex Fells, New Jersey, in preparation for full-time Christian Service.

Once a Conservative Jewess: Now a Child of the King

By Geraldine Sherman
Student-in-Training

As a Conservative Jewess, I went to the synagogue each Saturday morning, to Hebrew school each Tuesday and Thursday evening and to Sunday school every Sunday, to learn Judaism. I was born in Brooklyn.

As far back as I can remember, I always loved God. Yet there was no peace in my heart, although talk of the coming Messiah kept me looking upward. Each year at the Yom Kippur service (Day of Atonement), I wondered what would happen to me and my family if we died before the next year's service with not all of our sins forgiven.

Praise God, when I was seventeen I found the true answer to the question which had been eating away at my mind for so many years, namely, that my Messiah, the Lord Jesus Christ, had already come and had died for me on Calvary's cross, and is one day coming back to take me to my home with Him on high. During the same week in which I was saved I met Miss Hilda Koser of the Coney Island branch of the American Board of Missions to the Jews, a dynamic Jewess who also believes that Jesus Christ is Israel's true Messiah. At first I couldn't believe that there were other Jewish people who believed as I did.

Under the wise direction and loving care of Miss Koser, I began to grow in God's love and grace. Almost before I knew what was happening, I was teaching my own Sunday school class, and became a counsellor at Camp Sar Shalom. Both things were blessings from the Lord.

Two years later Miss Koser and I discussed the possibility of my attending Bible school and, as a result, I applied for entrance at Northeastern Collegiate Bible Institute. I was accepted and gave up a position I then had as a bookkeeper, and with the aid provided by the American Board of Missions to the Jews, entered NCB Institute in September 1963.

It is only a miracle of the Lord's enabling that I am now a Junior at NCB Institute, growing in my knowledge of God's Word and in my desire, after graduation, to serve my Lord as a full-time worker among my own chosen people, and to this end I sincerely seek your prayers.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1). ☆

Meet Your Directors

John J. Kubach, New York Christian Businessman and Director of the American Board of Missions to the Jews, Inc.

Mr. Kubach

JOHN J. KUBACH is a comparatively new member of our Board of Directors. Even before he joined the directorate of our Mission early in 1964, he had shown a lively interest in our work which was born of a sincere love for our Jewish people. He has been a warm personal friend for many years of our Executive Secretary, Harold B. Pretlove.

Brother Kubach is the vice president of the Bankers Trust Company, in New York City and lives in Long Island.

He was born in New York City of German Lutheran parents, brought up in a Christian home, confirmed in the East Williamsburg Presbyterian Church of Brooklyn, and is a born-again Christian. Besides his active interest in the work of the American Board of Missions to the Jews, our brother is an Elder of the Community Church of East Williston, Long Island and Chairman of its World Service program; President-Director of the American Tract Society; Vice-President and Chairman of the Executive Committee of the New York Bible Society; and Treasurer and Director of the Gospel Volunteers.

Two of our brother's favorite verses from the Book of books are Hebrews 13:8 and 1 Corinthians 1:18.

Greetings and God bless you, Brother Kubach, from the readers of THE CHOSEN PEOPLE. May our association be a long and happy one in the consecrated task of bringing the Gospel of our Lord Jesus Christ to the Jewish people. It is a joy to serve the Lord together with you. ☆

News Items of Interest

NEW YORK, MESSIANIC YOUTH FELLOWSHIP—Miss Ruth Wardell reports: Nineteen college-age young people spent the Labor Day weekend together at Wildwood, New Jersey. The guest speaker was the Rev. David Juroe, missionary in charge of our Washington branch. There was a glorious time of fun and fellowship before the young people scattered to go back to college.

DENVER—Mrs. Wago writes: Our brother Harry Bucalstein spent the month of October with us in Denver, Colorado Springs, and Cheyenne, and our friends were greatly blessed through his rich and interesting ministry. We also praise God for a new believer who joined our ranks and followed the Lord in baptism on September 19th.

WEST ORANGE, N. J., BETH SAR SHALOM—There was much rejoicing as we gathered together as believers in Christ for the first fall meeting of the West Orange Fellowship. Voices sang out in good cheer for the Lord. The attendance was very good. Missionary David Woods brought an inspirational

(Continued on page 18)

ISRAEL SEEKING PEACE APART FROM THE PRINCE OF PEACE

". . . Saying, Peace, peace; when there is no peace."

By ALTHEA S. MILLER

Millennia ago the prophet Isaiah wrote:

> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. (Isaiah 9:6, 7).

Last June San Francisco's Cow Palace was the scene of the Convocation of Religion for World Peace. Seven international representatives of the world's five great religions — Judaism, Christianity, Mohammedism, Hinduism, and Buddhism—spoke on the relationship of religion and peace from the viewpoints of their respective faiths. The convocation, held in that city in connection with the 20th anniversary of the founding of the United Nations, provided not much more than a frightened whistle in the dark night of man's dilemma. Every religion and every nation wants peace. HOW do men achieve this tantalizingly elusive peace? If religions can't come up with the answer, who or what can?

Rabbi Dr. Louis Jacobs of the New London (England) Synagogue was the first to address an audience of nearly 17,000 people. Among other things, Rabbi Jacobs said:

> Adherents of Judaism have always been ready to work for peace, together with the followers of other religions and the followers of none. That is why the Jews see the signing of the United Nations Charter as the *writing of God*, and why we will continue to work and hope and pray for the United Nations as the *sole hope for lasting peace in a world whose survival depends on it* (Italics mine).

No matter how sincere Rabbi Jacobs was in presenting his reasonings, in the light of his own Scriptures he is far from the truth. Israel was the first nation to learn the secret of peace from God. The principle of peace is wrapped up in purity of motives which only a sinless being can produce. This is why God spoke of His Son, "The mighty God," as the "Prince of Peace." In contra-distinction to Rabbi Jacobs' "sole hope for lasting peace" through the United Nations, Isaiah's divine revelation says, "The zeal of the Lord of hosts will perform this." How successfully Satan has blinded the eyes of many; and how sorely they need to hear the Gospel of the Prince of peace!

Diplomatic overture toward Arab nations suggested by Israel's Deputy Premier. Mr. Abba Eban, Israel's Deputy Prime Minister, believes that:

> . . . whether the Arab nations and Israel can reach a mutual understanding depends on how they conceive the nature and destination of the Middle East. A Middle East in which separate Arab States could pursue their separate destiny, in a mood of tolerant variety, could more easily accommodate an Arab-Israel understanding than a homogenized Middle East convulsed by an Egyptian bid for centralized control.

The Middle East, Mr. Eban points out:

> . . . is not an exclusive Arab domain. Its destiny lies in a pluralistic interaction of Asia, Europe and Africa, There are nearly as many non-Arabs as Arabs in the Middle East . . . and the dream of a united Arab domain from the Atlantic to the Persian Gulf offends the region's essential diversity . . . For the first time in history, no Mediterranean nation is in subjection. All are endowed with sovereign freedom. The problem is how to translate freedom into creative growth.

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER XXXIV

THE WICKED SHEPHERDS AND GOD'S SHEPHERD

FROM this chapter on, the prophecies of Ezekiel are mainly consolatory to Israel, telling of God's grace toward His people and His faithfulness to His covenant promises. Before the destruction of Jerusalem the prophet Ezekiel (so also Jeremiah) dwelt on messages of judgment; once the judgment had fallen, the prophecies center about promises of blessing. The prophecy is undated, and is an elaboration of the message in Jeremiah 23:1-8.

1. THE WICKED SHEPHERDS OF ISRAEL. 1-10

And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, even to the shepherds, Thus saith the Lord God: Woe unto the shepherds of Israel that do feed themselves! should not the shepherds feed the sheep? Ye eat the fat, and ye clothe you with the wool, ye kill the fatlings; but ye feed not the sheep. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought back that which was driven away, neither have ye sought that which was lost; but with force and with rigor have ye ruled over them. And they were scattered, because there was no shepherd; and they became food to all the beasts of the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my sheep were scattered upon all the face of the earth; and there was none that did search or seek after them. Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, surely forasmuch as my sheep became a prey, and my sheep became food to all the beasts of the field, because there was no shepherd, neither did my shepherds search for my sheep, but the shepherds fed themselves, and fed not my sheep; therefore, ye shepherds, hear the word of the Lord: Thus saith the Lord God, Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the sheep; neither shall the shepherds feed themselves any more; and I will deliver my sheep from their mouth, that they may not be food for them.

The chapter is God's rebuke against the false shepherds of Israel who served only for personal gain. The passage presents a vivid contrast between Israel's shepherds in the past and the Shepherd of Israel of the future. The history of the nation and their bright future are given under the allegory of a shepherd and a flock. Kings, prophets, and priests were all designated as "shepherds" or "pastors." Here the message was directed against the rulers. See Jeremiah 2:8. For the figure of the shepherd in the Old Testament compare Psalm 78:70-72; Isaiah 44:28; 63:11; Zechariah 11:4-14; 13:7. The Lord Himself is beautifully portrayed as the Shepherd of His own. See Psalm 23:1; 80:1; Isaiah 40:11; Jeremiah 31:10; John 10:1 ff. The New Testament reveals a rich reward for faithful shepherds (1 Peter 5:1-4). When we think of "pastor" or "pastoral," it is with the spiritual emphasis foremost (as prophets and priests of old), but the concept in this chapter of Ezekiel is of the kings, as in Homer as well as in Jeremiah 23:1-8. Just as the Lord chose fishermen to be fishers of men, He appointed David the shepherd to shepherd His people, and other rulers after him.

The fourfold mention of shepherds in verse 2 serves to emphasize those against whom the prophecy is directed. In Assyria and Babylon a king was designated the "shepherd of his people." Here they are the pre-exilic rulers of Judah. The figure was well-known in Israel, having been in use from David's time. Compare 2 Samuel 5:2. The duty of

the shepherd was to protect and provide for his sheep. The indictment of the prophet shows that the shepherds of Israel had a concern only for their own profit and benefit. The bill of particulars is presented in verse 3. The forms of the verbs in the Hebrew original indicate that the faithless shepherds were continually doing these acts. The emphasis is that the shepherds had but one objective in mind, namely, their own enjoyment and pleasure. The sheep were so downtrodden and frightened, that they became an easy prey to their enemies. Five classes are mentioned in verse 4, whereas four are specified in verse 16. Instead of receiving consideration and tender care the sheep were violently driven away, cruelly treated, and left to care for themselves. What a contrast to the work of the blessed Shepherd of Luke 15:4, 5.

The passage moves on the premise of God's love and compassion for them in their sufferings. This is not to exonerate the people whose sins Ezekiel had vividly brought before them, as attested in the earlier portion of the book. They were scattered, an experience they knew during the period of the exile in Babylon. Furthermore, they had no shepherd worthy of the name to oversee their interests. For an echo of these truths see Matthew 9:36. When it is stated that they had become food to all the beasts of the field, we are to understand that the prophet means their Gentile oppressors and foes like the Syrians, the Assyrians, Ammon, Moab, and others.

Again, it is stressed that the sheep were scattered. The passage is one of tremendous pathos. God still calls them His sheep, for He had never relinquished His right to any under-shepherd of the flock. The high hills are introduced, because they were the sites where idolatries were particularly carried out under the sanction and encouragement of their rulers.

Now that the indictment has been set forth, the sentence (the "woe" of verse 2) is pronounced in the form of the Word of the Lord. According to his custom Ezekiel rehearses in verse 8 the dereliction and guilt of the shepherds. The demand of the prophet in verse 7 is renewed in verse 9 to achieve great force and ultimately greater receptiveness on their part. It was no idle threat that the Lord would require the treatment of His flock at the hand of the rulers. God had done so in the case of Zedekiah, who was deprived of his sons and his sight, and in the case of the other princes of Judah (Jer. 52:10). The main objective of the Lord is the deliverance of the sheep and their well-being.

2. THE LORD, THEIR FUTURE SHEPHERD. 11-16

> For thus saith the Lord God: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them into their own land; and I will feed them upon the mountains of Israel, by the watercourses, and in all the inhabited places of the country. I will feed them with good pasture; and upon the mountains of the height of Israel shall their fold be: there shall they lie down in a good fold; and on fat pasture shall they feed upon the mountains of Israel. I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but the fat and the strong I will destroy; I will feed them in justice.

The faithless, perfidious ways of the shepherds of Israel have strikingly and vividly been brought before us. Now the contrast is presented between men's faithlessness and the faithfulness of God. Whereas human leaders had no concern for their charges and subjects, the Lord will seek and search out His sheep. The picture is one where there is a taking charge with deep affection. The only solution to the failures of the monarchy is clearly the establishment of the theocracy. The same truth is expressed by our Lord Jesus in John 10. Again, the

emphasis is on the scattering of the sheep, but this does not deter in the least the recovering ministry of the Shepherd of Israel. The cloudy and dark day is figurative of the time of Israel's national distress. See Jeremiah 30:4-7. It is the time of their dispersion, and not God's judgment on the wicked nations.

In beautiful and unforgettable words the prophet predicts a literal return and restoration of the people of Israel to their own land. Notice it is a regathering from world-wide exile and dispersion. It is both unnecessary and impossible to spiritualize these promises. If the scattering was literal, and no one is so foolhardy as to deny this, then the regathering must be equally so. Having brought them back to the land of promise, it is not the intention of the Lord that they shall suffer want in any respect. God supplies their every need in provisions and protection and peace. The words of verse 15 are reminiscent of Psalm 23. A rabbinic source (Pesikta R. xxxiv) comments: ". . . he who is on the watch for (the Messianic) salvation, the Holy One, blessed be He, will make to lie down in the Garden of Eden, as it is said in Ez. 34:15." The lying down, to be sure, will be, not in the Garden of Eden, but in the renovated and cleansed earth of the millennial reign of the Lord Jesus Christ, Israel's Shepherd. The Lord's treatment of His flock is diametrically opposite to that of the wicked shepherds (v. 4). But there will be judgment on the rich of the nation who oppress the poor. Prosperity, as so often since that time, brought forgetfulness of God and His goodness, so the fat and the strong must be visited with punishment. Not only will the love of God be displayed in His care of His flock, but His righteous character and government will also be upheld. There is a fine and exact balance in the exercise of God's wondrous attributes, and the believing heart rejoices in all God's ways.

(*Continued in January issue*)

News Items of Interest

(*Continued from page* 14)

message concerning Rosh Hashana and Yom Kippur, particularly pertinent for our Jewish friends at that time of the year. There was real fellowship and spiritual blessing.

CALDWELL, N. J.—The West Orange Bible class for women and children began for the season on October 8th with high interest, at the home of Missionary David Woods. Besides our "regulars," we were overjoyed in welcoming three dear Jewish women who had been witnessed to during the past year and are now interested in further seeking out God's Word. Our Bible teacher, Miss Lola Weir, had to lay aside the planned lesson because she was so busy answering the questions that were flying in thick and fast! The interest was so deep, intense and sincere, that the meeting lasted way beyond its usual time. The arrival of the children from school reminded all that they were due home! Pray with us that these precious souls will be saved.

SAN DIEGO—VASA CLUB, BETH SAR SHALOM FELLOWSHIP. Our brother Kenneth Reeves sends word: We have just had another wonderful Fellowship meeting. There were forty-nine people present as Dr. den Arend brought the message on "The One God and His Love." After the message counselling and witnessing took place both as we stood in line for the kosher style refreshments and again as we were gathered around the tables. There were 11 known Jewish people in the meeting and possibly three others, who did not indicate Jewish background. Of the 11, six knew the Lord Jesus Christ as their Messiah.

From the unsaved Jewish people we heard such remarks as, "We never knew of such a meeting, nor of the Bible teaching given." "We want to come again and learn more." One man asked about bringing his Protestant wife and also his mother, as he would like them to hear Dr. den Arend when he speaks at our November 26th meeting.

The believers also expressed appreciation of the meeting. ☆

THE CHOSEN PEOPLE

Published Monthly, September to June, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price* $1 yearly. Remittances should be sent by check or money order; *cash should be registered.* Address 236 W. 72nd St., New York, N. Y. 10023. Canadian Agency: 39 King William St., Hamilton, Ontario. Latin America: Mrs. Berta Chávez, Honorary Treasurer, N. Dominguez 32, Parral (Chih.), Mexico.

General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

(Continued on page 19, January issue)

The Chosen People Broadcast

WAIT	Chicago, Ill.	Sunday	12:00 *noon*	820 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:15 p.m.	93.9 Mc.
WBFG-FM	Detroit, Mich.	Saturday	1:15 p.m.	98.7 Mc.
WKPR	Kalamazoo, Mich.	Sunday	2:30 p.m.	1420 Kc.
KGER	Long Beach, Calif.	Sunday	7:15 a.m.	1390 Kc.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
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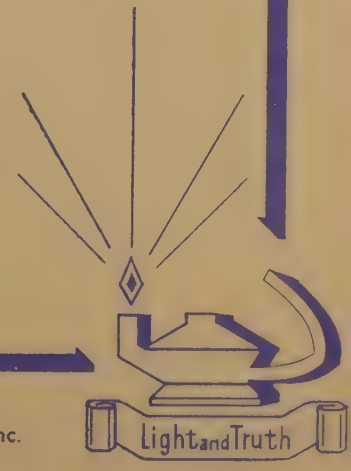
"He that keepeth Israel shall neither slumber nor sleep."
Psalm 121:4.



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Salutation

Dearly Beloved Friends In The Lord:

Several weeks ago, I sat reading my paper while my wife was setting the table for dinner. Suddenly, the lights flickered and then went out. Thinking that the circuit breaker had blown, I found a flashlight, glanced at the refrigerator, which seemed to be all right, and then my wife and I went to the basement, where the washer and dryer had been working at peak. We thought that possibly they were the cause of the black-out. We disconnected them, and our lights went on. We were quite sure that our washer and dryer had caused the trouble. I re-checked the circuit box, then went upstairs and looked up the phone number of the appliance repair man. Just as I reached for the phone, it rang. It was our neighbor wondering why her television was not working. I checked ours and it also was out of order. Others informed us that the bank was dark and there were no traffic lights in the next town. I turned on our radio—it was working. New York City was dark. I tried to call the Mission headquarters where classes of the Jewish Missionary Training Institute were scheduled. I couldn't get through. I went back to the radio. Albany was blacked out, as were Vermont and New Hampshire.

The great black-out of November 9, 1965, is now history. Since we live in the suburbs we personally were not greatly affected. We did what we could and trusted the Lord to keep our workers and plant from harm. Just before retiring that night our son John said facetiously, "Don't you feel guilty? Look at the trouble you caused with your washing machine!" We went to bed chuckling.

No, John, our washing machine did not cause the black-out. But whatever the cause, it undoubtedly was some little link that did not properly function. As I write this letter the experts seem to think that a relay switch in Canada failed. At times like this strange questions enter one's mind. Could this failure have been caused by enemy action? I don't believe so, but we certainly showed how vulnerable our country is to attack in this regard. How terrible it could have been if an enemy had used this black-out to schedule an attack. It would not be the first time in history that "for want of a nail a kingdom was lost."

To the Jew First—The *Sine Qua Non* of the Gospel

We are now starting a New Year. It has been our custom each year to remind our friends of the truth that the Gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). Most of our friends gladly accept this statement with its deep significance, realizing that it is the Word of God. However, each year in January we receive a few letters rebuking us for emphasizing this as a "shibboleth," and saying also

that while the Gospel *was* to the Jew first, this order is no longer scriptural.

Even if "to the Jew first" were no more than a slogan, which it is not, the Lord knows that we have no desire to perpetuate a catch-phrase, nor do we desire to debate over our belief on this teaching of Scripture. The American Board of Missions to the Jews unequivocally stands upon the Word of God. We make no apologies for our conviction. We believe that to change the tense of the little verb *is* to *was* is dangerous. Like the switch that failed, it can plunge us into darkness.

Putting the Gospel in the Past Tense, Leaves Us—Where?

If the Gospel *was* to the Jew first only, what about the rest of the verse?

> . . . I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

Observe the verb of the clause, "it *is* the power of God unto salvation." If one may change the tense to *was* as far as it relates to the Jew first, what can hinder one from changing it as it relates to the Gospel, saying in effect that the Gospel in the New Testament sense *was* the power of God unto salvation for the early Christians but that this is no longer true? This is the philosophy of the so-called "Christian" existentialists. Neo-orthodoxy cannot exist even momentarily where Scripture is permitted to speak for itself. Changing the tense of the verb *is* to *was* plunges one into darkness.

Arguing to the Point of *Reductio ad Absurdum*

Let us go on, and to many it may seem that we are carrying this existentialist philosophy to the point of absurdity. What would hinder one from proclaiming that "*God Was?*" To some people this is not as preposterous as it may seem to us. The current issue of quarterly, *Theology Today*, has an article by Dr. Thomas J. Altizer, associate professor of religion at Emory University, of Atlanta, Georgia. In it the author states, "The greatest theological problem of our time is an understanding of the meaning of the death of God."

If language means anything the word "death" describes the condition of one who once was alive but no longer exists. In other words, the professor is saying "God *was*." At first glance one might believe one was reading the philosophy of the nineteenth century philosopher, Friedrich Nietzsche; on the contrary these are the words of a teacher of religion in an American College. Dr. Altizer is not alone in his atheistic theology. *The New York Times* of November 7, 1965 compares him with two other "God *was*" theologians:

> Dr Altizer, a 38-year-old Episcopal layman who is in many ways the most radical and difficult to understand of the group, is a mystic who borrows heavily from Oriental and primitive religious phenomena. He states that man will be liberated from the present absence of the sacred only by affirming—even "willing"—the "death of God" and by enduring the present darkness without despair until the dialectical movement of history once again makes the rebirth of the sacred a possibility.
>
> Paul Van Buren of Temple University in Philadelphia, on the other hand, employs the philosophical methods of linguistic analysis and emphasizes the "meaninglessness" of any word such as "God" that cannot be "verified" by human experience.
>
> William H. Hamilton of the Colgate Rochester Divinity School, who like Dr. Van Buren is an ordained clergyman, adopts neither of these approaches. He begins with the ethical problem of the existence of evil and regards faith in God as a future hope which for the moment dissolves into love of one's neighbor.

Just a change of tense. "God *is*" becomes "God *was*." How black is this darkness! I believe the words of Revelation 22:18, 19. and that it is best not to tamper with the intent and the words of Scripture.

We Announce the Opening of Our Chicago Branch Mission

Your Mission is a witness to the fact that the Bible is God's Word and that God is faithful to His Word. As we look over the years and see how our Lord has blessed and honored His Word we continually marvel at His gracious provisions. From the beginning of a little store-front mission in the heart of the Brownsville section of Brooklyn 70 years ago, He has prospered us until now we are happy to announce the opening in Chicago, Illinois, of our thirtieth branch mission. Chicago with 285,000 Jews has the third largest Jewish population in the United States. The way our Lord opened this opportunity is another proof of His faithfulness.

In 1933 the Rev. David Bronstein and his wife, Sarah, opened a testimony to the Jews in Chicago. It was named "Aedus Center." "Aedus" is the Hebrew word for witness. From the start it was a witness that was blessed by our Lord. It was aggressively evangelistic and many souls were continually added to the Body of Christ. Four years ago David Bronstein was called home. Mrs. Bronstein zealously and courageously continued the ministry.

Last year the Board of Directors of Aedus, seeing that the neighborhood in which Aedus was located was changing, sold the building and prayerfully sought a new location. In addition to this they sought to recruit a new staff. Finding devoted missionaries has always been the biggest problem of Jewish Missions. Our Lord's statement is still apt, "The harvest truly is plenteous, but the laborers are few" (Matthew 9:37). Although the Lord gave Mrs. Bronstein remarkable vigor and continued facility of mind, her sight at the age of 75 began failing, and the Aedus Board of Directors graciously asked the American Board of Missions to the Jews to take over and continue a ministry which since its establishment in 1933 has been a faithful "Aedus," witness, to Israel's Messiah.

We are transferring Harry Jacobson from Minneapolis to Chicago. Brother Jacobson, under God's blessing, has done marvelously in carrying on the work of our Mission among the Jews of the Twin Cities. He has already begun to organize the work in Chicago. Three of the students on our Scholarship Program are studying at the Moody Bible Institute, and we will use them also.

Please pray for our building needs. Already negotiations are under way for the purchase of a building on the North Side of Chicago in a large Jewish community. In addition to the fund provided by Aedus we will probably invest about $40,000. We believe that this will glorify the Lord, and that, by His grace, Chicago will become one of our most effective mission stations.

When we move Mr. Jacobson to Chicago, his place in Minneapolis will be filled by David Woods, one of the boys who came to my wood-working class when I started with the Mission is 1937. The Lord has been blessing Mr. Woods in our West Orange, New Jersey, ministry. He certainly has earned the promotion to his new, enlarged field. To West Orange we are happy to send Lawrence Caruvana, of Coney Island, one of Miss Koser's young men. Larry participated in our Scholarship Aid program, he helped us in our World's Fair ministry and now is being promoted to front-line duty. This is what thrills us—the boys who came to the Mission, accepted the Lord, went to schools and seminaries, and are now serving the Lord. We have many of these students coming up through the ranks! As we look to the future we do not see a black-out, but realize with Hudson Taylor that the "future is as bright as the promises of God." One of these promises is Romans 1:16.

Yours for Israel's salvation,

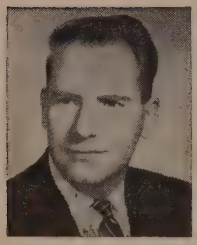
Daniel Fuchs

". . . My Word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

A Jewish Businessman Asks Us to Instruct Him in the Bible

By David J. Juroe
Missionary, Washington, D. C.



A short time ago we received a phone call from a Jewish businessman who had been referred to us by a mutual friend. He seemed to be quite concerned over spiritual matters; so we made an appointment to meet together and discuss his problems.

Several days later he came to our house and we talked for two hours, about his background, his business, his family and the Bible. He came from a very rigid orthodox family, he said, and now, in middle life, he found himself rebelling against many of the traditional precepts of Judaism. He believed himself to be a good Jew, he said, and although he knew very little about the Bible, he was respectable and honorable in his business.

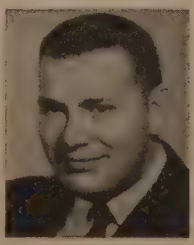
We found him to be somewhat familiar with Christian terminology, having attended a number of church services. He wondered how the Christian communion service compared with the Jewish Feast of Passover; and this gave us a wonderful opportunity to describe the biblical presentation of the atonement and the need for sacrifice for sin.

Toward the close of our meeting, this Jewish man began to analyze his motives for coming to see us, as certain doubts about his Jewish beliefs seemed to make him a little uneasy. I endeavored to reassure him by pointing out that his deepest longings were basically spiritual, which he probably had never attempted to describe, or possibly had never really been aware of before. Thus he was now able to see his interest was deeper than just adding knowledge about the Christian faith. He was a realtor, he said, and added, "I would like to come and visit you periodically and discuss the Bible. You are the teacher and I will be the pupil, a willing subject."

This proposal on his part turned our astonishment to deep delight. We are asking you, our Mission friends, to pray with us for this man who will be coming regularly to see us for a systematic study of the Scriptures. We are also praying for wisdom that we may be so used that the Holy Spirit will eventually penetrate the heart and mind of this son of Abraham and bring him to a saving knowledge of our Lord Jesus Christ.

A Novel Way to Convey the Meaning of Salvation

By Martin M. Rosen
Missionary, Los Angeles, Calif.



The Nutwood Street Baptist Church is located in Garden Grove, California, a city of 85,000 population, about 40 miles southeast of Los Angeles. Rev. Glenn Solum is the pastor,

and he has a real burden for winning Jews to Christ. Three years ago this church made a careful survey of Jewish missions and put our Mission on its budget and has been upholding our work in prayer ever since. Upon invitation I have preached there several times.

On one occasion, at an evening service, I spoke on the Jewish holiday of *Shevouth,* or Pentecost. A young man, a Jew, was present for the first time, together with his Gentile wife. They had come, I learned, upon the invitation of a born-again couple of Jewish believers, Mr. and Mrs. Walter Disher, who had induced them to come to hear a Jewish Christian speaker—myself.

After the service Walter Disher introduced the couple to me and I talked with them. They consented to see me in their home about two weeks later. When the time came I asked a senior student from the Bible Baptist College of Springfield, Mo., who had been serving with us as a missionary intern during the summer, to accompany me. We found the young couple at home and Mr. and Mrs. Disher with them, all with their Bibles open.

The conversation began with a question about the Jewish holiday of Passover. From this we went to texts in the Old Testament and then to the New, and this led to a discussion on conversion. I talked about conversion as being a new life. Then I turned to the young student and said, "I never heard of how you came to the Lord. Would you mind telling us?" He replied by telling us that he was brought up by his Jewish mother but without any real understanding of religion; and he described his stretch in the U. S. armed services, a period during which he sought only pleasure.

Some years later, he continued, Christians whom he met witnessed to him and tried to get him to meet their pastor, which he feared to do, he said. At this point, the young Jewish husband in whose home we were visiting, exclaimed, "That is just the way I feel!" However, the student said, he did meet the pastor who gave him the plan of salvation. I interrupted him here and said, "Please explain to these friends what is meant by the 'plan of salvation.' "

Thereupon he went through the ABC's of the Gospel. Then to illustrate his point, he took out a small pocket Bible, opened it, placed a piece of paper between the pages, closed the Bible with the edge of the paper sticking out, and holding it toward the young husband said, "Imagine this piece of paper to be a $20 bill, which we will use to illustrate the gift of God, salvation in Christ." Then holding the Bible tightly in his hand so that the piece of paper could not be pulled out, he said, "Imagine now that you want this $20 bill, representing the gift of salvation, what would you have to do to get it?" The young husband answered, "I suppose I'd have to take the Bible to get the $20 bill." The student said, "This is exactly what God is doing. He is offering you salvation, but you cannot have it without accepting Christ. You can have it right now if you will pray to God for it." Then addressing the young man by name, he said, "Will you accept the Lord Jesus Christ as your Saviour?"

There was a long moment of silence dur-

ing which we could hear the young man sobbing. At last he said, "I want to believe! I want to believe!" Then in a firm voice, "I will believe!" We went to our knees, and as we prayed we heard the young wife sobbing. At the conclusion of our prayer, she said that she too had accepted the Lord as her husband prayed.

Walter and Carol Disher will be going to Colombia, South America, with the Wycliffe Bible Translators. Thus they begin their ministry according to Romans 1:16 with a Jew first.

Report on World's Fair Ministry

By Burl Haynie

About the ministry of the American Board of Missions to the Jews at the 1964-1965 New York World's Fair, I have only good to report. Victories were won. Souls were saved. Thousands were enlightened. There were many seemingly unsurmountable problems. Our Lord enabled us to get on top of them all. Let there be praise to Him only.

The Lord was manifestly pleased to use a large number of His children in this ministry. Many of you prayed for it faithfully. Many of you gave of your substance. Our Mission's staff members and volunteers gave of their time and energy unstintingly to man our booth. Several other organizations cooperated in this venture. Notably among them were the Lederer Foundation of Baltimore, Maryland, which supplied us with special editions of the "Gospel According to Matthew" and the Yiddish New Testament; the Society for Distributing the Holy Scriptures to the Jews, which supplied us with bi-lingual editions of the New Testament in Hebrew and other languages; and the Biblical Research Society of Los Angeles, which gave to those who requested them Dr. David L. Cooper's "Messianic Series" as well as copies of my book, "Time of Jacob's Trouble Approaching." Some of us sowed. Some watered. God is giving the increase. To Him be the glory!

We reached thousands of Jews with the Gospel. I do not bank on statistics in evaluating the Lord's work, especially when it comes to Jewish evangelism. I do believe, however, that God will bring a goodly number of these Jews to Himself. He knows the ratio. For "Isaiah crieth concerning Israel, if the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved" (Romans 9:27, A.S.V.).

Space will allow me to relate only three of the hundreds of interesting experiences I had at the booth.

Early in the 1965 season a young Jewess came to the booth full of questions. Previously she had read one of our books. Rev. and Mrs. Samuel Kalmus and I had the blessed privilege of seeing her bow her head and receive Jesus Christ as her Messiah and Saviour. Afterwards she came often to the booth for instruction and fellowship. On four occasions, I recall, she came to the Fair with her aged mother. On those occasions she took her mother to the kosher restaurant for a meal. She left her mother to eat, while she spent the entire mealtime at our booth. I pray that this young Jewess will develop fully as a child of God and bring glory to our Saviour. Please pray with me.

One evening I talked for half an hour with a learned Jewish man of about 50. He appeared honest and sincere. He was well versed on the subject of Christianity. At the end of our talk he remarked, "I must say, Mr. Haynie, Christians who talk the Bible as well as you do have something that we Jews don't have—none of our rabbis have it."

Just then a Gentile and his small daughter walked into the booth. The stranger remarked, "I'm glad I found this place. I would like to meet a Hebrew Christian." He looked at the Jew and asked, "Are you one?" My Jewish friend was dumbfounded. He looked at me, again at the stranger, then again at me. He asked me, "Do you know this man?" I said, "No."

Then the stranger enthusiastically addressed the Jew saying, in effect, "I'm a Christian. Been one about two years.

For many years I was very religious, attended church, tried to keep the law, did good deeds, etc. But one day a little over two years ago I came to see that I was a bankrupt sinner. Then I confessed my sins to God, and placed childlike faith in the Lord Jesus Christ, and He saved me—changed me completely."

While this unsolicited testimony was coming forth, I was praying earnestly; for I felt that I had an overly zealous person on my hands who was about to cloud my testimony to the Jew. I had tried to be rather sagacious and dignified in my approach to this scholarly man.

The stranger continued, "It was the blood of Jesus that cleansed me of my sins. He is the perfect sacrifice required by God. He shed His blood for the sins of the world. Without the shedding of blood there is no remission of sins. Moses wrote that God had given it to you upon the altar to make atonement for your soul."

My heart thumped with joy, for I had said practically the same words to the Jewish man. By this time I was confident that the stranger was a brother beloved, in the Lord.

The Jewish man said, "Why, Mr. Haynie told me the very same thing. This is incredible if you do not know one another. Your words are the same!"

The Gentile believer replied, "My 10-year-old daughter knows the Lord, too, don't you, honey?" "Yes, I do, Daddy, and He is coming after me some day," chimed the little one.

It was clearly evident that the Gospel had made a great impact upon the Jewish man. Looking completely bewildered, he dropped his head, and rapidly walked away saying to himself, "Incredible! Incredible!"

On another occasion, late one evening, a middle-aged Jewish lady walked into our booth. She quietly looked at all the signs and literature. Then she remarked, "Huh, you're trying to convert us Jews." Without hesitation I replied, "No, Ma'am, we don't try to convert Jews here. We can't do that. If there is any converting, the Spirit of God must do it." This answer brought a terse command, "Explain yourself!"

She listened attentively for about 30 minutes while I opened up the Scriptures to her. She asked questions occasionally. Finally, feeling led of the Lord, I asked her to seriously consider Jesus as her Messiah and Saviour. There was a moment of silence. She broke the silence saying, "The time I've spent here is the most profitable I've spent at the Fair." She departed with a joyful attitude and with copies of every piece of literature we offered.

A few days after this incident, news headlines blazed these words, "444,000 SAID GOOD-BYE TO THE FAIR . . . Weeping Children and Sad Employees Abounded." I was one of the sad employees. I had had such a wonderful and glorious time serving my Heavenly Father at the New York World's Fair that when it closed, I must confess, I cried. My tears turned to rejoicing, however, when I thought of the multitudes that had been reached with the glorious Gospel of our Lord and Saviour Jesus Christ at our 200-square-foot booth during the past two summers. The Fair had closed, yes. But I was confident that God would give a bountiful harvest from the seed we had sown in the hearts of many Jews, and some Gentiles. For does not the Scripture say, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

Our World's Fair Booth Was Hemmed in by Jewish Orthodoxy

By Rachmiel Frydland

The location of our exhibit at the 1965 World's Fair was surely of the Lord's provision. On one side of our booth was a restaurant of the Union of Jewish Orthodox Rabbis and on the other side was the center of the Orthodox *Lubavitcher Hassidim. The Lubavitcher Hassidim* is an extreme orthodox Jewish

sect that stresses secular as well as religious knowledge, claiming the two are not contradictory.

Because of this arrangement a large percentage of our visitors were religious Jews who were attracted to the floor of the building in which we were located, not primarily to visit our exhibit but rather to visit either the *Lubavitcher Hassidim* on one side of us, or to have a meal at the kosher restaurant on the other side, and then, probably out of curiosity, they might step in at our exhibit to look us over. Many who did so were young people who might have been sent over by their Jewish parents or educators, possibly to have their own faith warmed up by observing how far we had departed from theirs and hearing our side of the story.

Two young college students visited our booth one Monday afternoon. One of them said, "From your exhibit I see that you also believe in God, like the Jews, but you know the ancient proofs of the existence of God are shown to be philosophically unsound."

I listened patiently as he mentioned some of the "proofs" of God's existence and how they are de-valuated today in American colleges. Finally my turn came. I told the young man that my faith did not depend upon "proofs," but on a deep inward experience and the evidences of God's existence in nature and the universe. There was much more common sense, I added, in the words of the Psalmist, "The heavens declare the glory of God," than in human arguments; and more reason to believe that an all-wise God created the sun, moon and stars than to believe that the universe came into being by itself, or haphazardly.

Then the other student turned to Brother Keil who was with me in our booth, and asked him, "What do you think? Can you prove there is a God in an empirical way?" Our brother answered, "Why, yes; aren't you the seed of Abraham? That in itself proves that there is a God and that His word is true." The young man asked, "How?"

So we took out our Bibles, sat down and began to read those wonderful words in Jeremiah 31:35, 36, "Thus saith the Lord, which giveth the sun for a light by day . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Why had tiny Israel survived, we asked him, when powerful nations like Assyria and Babylon had ceased to exist? For no other reason, we pointed out, than that there is a God who reveals Himself in our Hebrew Scriptures.

They asked us if we were Christians. This gave both of us a good chance to tell them what the Lord Jesus Christ has done for us. They requested a copy of the Hebrew-English New Testament, and one of them assured us that we would hear from him. We pray that when and if we do, it will be news that one or both of them has been born again in the Lord Jesus Christ, our Messiah.

Follow-up of our World's Fair Ministry

IRVING KUGLER'S REPORT

I AM most grateful to the Lord and to those who made it possible for me to serve on the Visitation Team in following up our World's Fair contacts. I am grateful for the opportunity of presenting so many Jewish people with their need for the Lord Jesus Christ and showing them the prophecies concerning the Messiah, especially the prophecy of His first coming as contained in the Old Testament. The following are just a few more of our experiences.

On Avenue C in Manhattan we called at the home of a Jewish high school student. He was not in. We talked with his mother who explained that her son was interested in religion, and was "going for" a doctorate in religion some day. The card the student had filled out at the Fair indicated a request for copies of Dr. David L. Cooper's literature and a copy of the Hebrew-English New Testament. We left the New Testament and said we could deliver Dr. Cooper's literature later, hoping in this way to

meet the young man in person on a future call.

During the second week of calling, we visited the home in Brooklyn of a Jewish youth, who told us he was out of work. He was a machinist, and as I had worked in a machine shop myself, we were able to talk on a subject which interested him. He invited us in and served coffee. We told him about our meetings at the Brooklyn Mission which were to start in the fall, and he indicated that he would like to attend. He is a good prospect for future visits.

One of the calls made in Brooklyn was at the home of a Jewish boy who had requested a Hebrew-French New Testament. The boy's mother met us at the door and told us the boy was not at home. I asked her if her son had been *Bar Mitzvahed* and she said he would be in a few months. I knew from this that the boy was taking Hebrew and told the mother that I had just completed my first year. She then became interested and asked me what we believed. We are Jews, I replied, who believe that the Messiah has already come, and Larry Caruvana, who was with me, showed her some of the prophecies in the Old Testament.

She asked me if we believed in Christ. I told her that the word "Christ" was a translation of the Hebrew word for Messiah, and that my own father, who had been raised as an orthodox Jew, now believes as I do, that Jesus Christ is the true Messiah of Israel. To my surprise she said that this was nothing new. She knew Christ was a Jew, she said, and left Judaism to found his new religion. He had never stopped being a Jew, I told her, and then she wanted to know what we called ourselves. Larry answered, "We are Hebrew Christians and there are many Jews who believe as we do, and large numbers of us meet at the Mission in Coney Island every Sunday." He offered her our "Fellowship" leaflet and our tract entitled, "An Astonishing Yom Kippur Prayer," which she accepted. However, she would not accept the French-Hebrew New Testament saying she did not feel it would be of use to her son. Perhaps the next time she is approached she might be persuaded to attend a meeting at Coney Island.

Larry Caruvana and I made a call in Levittown. The man we went to visit met us on the front porch of his home. We introduced ourselves and explained the object of our visit. He invited us into the house, introduced us to his mother and took us into the living room where we all sat down. He was obviously quite ready to listen, so much so that we had an awkward moment trying to find some point of mutual interest. We told him we were Jewish and believed in the Messiah. Larry picked up my lead and began with Genesis 3:15 as the first prediction of the Messiah.

As we were getting into the subject of the universality of sin and the need of a Saviour, the man's mother, who had been on the telephone, came in and began to explain how she came to visit our booth at the Fair, and how impressed she was with the nice way in which our exhibit was set up, and so on. One of our tracts aroused her interest, she said; it was entitled "The Broken Matzo," in connection with which she used the Jewish term, *Afikomon*, where the father takes the middle matzo of the three unleavened cakes, breaks it, and hides half of it. She said she was struck by the explanation given in the tract for this seemingly unexplained custom at Passover. She wanted to ask the Rabbi, she said, if he had any explanation. Larry then began to explain the meaning in connection with Leviticus 17:11, when the telephone rang and the man left the room to answer it. When he came back he announced that they would read the literature and write for the correspondence course described in the folder I had given him, and that they would try and come to one of our fellowship meetings.

There were countless other incidents just as interesting as the ones described, had we the space to print them.

As we left I heard the man explaining to his mother that there were fellowship meetings right there in Levittown.

TESTIMONY OF HARRY JACOBSON

Missionary in charge, Chicago and Minneapolis-St. Paul

BORN near Buffalo (N. Y.) of orthodox Jewish parents, who came to this country from Russia in 1906 to escape the pogroms, I was not brought up with a formal religious training. We lived in an isolated farming community, having only occasional contact with other Jewish families on such holidays as Passover and Yom Kippur. There were seven of us children, five boys and two girls.

After a few years in the country, our family moved into the city of Buffalo and settled in a vicious anti-Semitic neighborhood. Once I asked my father, "If we are people chosen by God, why are we always hated?" He shrugged his shoulders and replied, "We are the chosen people all right, chosen for persecution."

After high school I turned completely away from God and became an atheist. It was not until after World War II, while attending the University of Washington, that I heard a minister make the amazing statement that Jesus Christ was a Jew. I didn't believe it and said the minister must be a liar. I was politely told that he was right, that Christ was a Jew. While I stood there speechless, I was informed also that the greatest Christian missionary who ever lived, the apostle Paul, was a Jew. I went home that night in a daze. I was 28 at the time and couldn't remember ever having talked with a Christian before about his faith.

For two years I argued against the teachings of the New Testament, which I called "the Gentile Bible," before I settled down to read it in earnest. Then the more I read, the more I became aware that it was a book not of hate but of love.

Several years later the Lord led me to Minneapolis to engage in administrative work with the electronic industries, and it was in Minneapolis that I met the Christian girl who was later to become my wife. She attempted to tell me about her Saviour, the Lord Jesus Christ, but I always stopped her. Finally we decided to break up. On what was to be our last date, I told her, "I'll never believe the way you do!" when suddenly the Holy Spirit came into my heart with such force that I dropped to my knees and wept. The next morning, Sunday, Donna called me, and asked me if I wanted to go to church with her. Although I felt weak and miserable, I told her I would.

The church was the First Baptist in downtown Minneapolis, and it was Communion Sunday. At the close of the service, while the congregation was singing, "Blessed Assurance, Jesus is mine!" at that exact moment Jesus did become my Saviour and Redeemer.

There were family heartbreak and trials at first. After my conversion, my heart turned to my own Jewish people and their need of the Gospel and the Lord led me into volunteer work for the American Board of Missions to the Jews. The doors were definitely opened to me in November 1963 when I was accepted for full-time service with the Mission at its Minneapolis-St. Paul Branch.

Among the many bountiful blessings my wife and I have received from the Lord are two adopted children, Jonathan Neil, 5, and Linda Ruth, 18 months.

At last I know the "peace of God which passeth all understanding" because I have taken the Lord Jesus into my heart.

Jewish Notes

By ALTHEA S. MILLER

Soviet Anti-Semitism — A week-long vigil protesting Soviet bias against Jews in that nation got off to a dramatic start in Washington recently. A crowd of nearly 10,000 persons from 106 U. S. communities heard speakers charge the Soviet government with being bent on destroying Russian Jewry.

In pointing up the harsh facts concerning Russian Jews it was noted that in 1956 there were 450 synagogues in Russia. In 1965 there were 60. Jewish congregations are made up increasingly of old people. Jewish youth are being prodded into atheism. Although the Soviet anti-religious campaign is general in its outreach, there is no mistaking the special force of restrictions directed against the Jewish community.

This anti-Semitism has been showing in a number of newspapers coming out of Russia in which there has been a resumption of articles and reports showing Jews in a bad light.

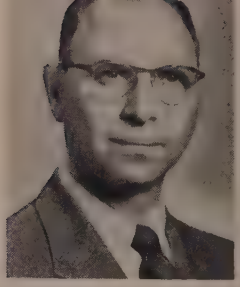
It is the belief of the participants in the vigil that external protest is more effective in altering Soviet policy than internal protest. One speaker among the writers, educators, clergymen and labor leaders participating said, "There is a good deal of evidence that the USSR is very much open to the pressure of world opinion these days." Here then, is further evidence that "enmity between thee and the woman . . ." (Genesis 3:15) continues apace until ". . . He hath put all things under His feet . . ." (1 Cor. 15:27).

Computer Analysis and the Bible —The first electrical processing of a Hebrew text which took place September 27, 1964 makes the observer ask, "Will wonders never cease?" On this day, for the first time anywhere in the world, six verses of the Bible in Hebrew, previously transferred to punched cards, were fed into an IBM 1401 computer, scanned, magnetically "memorized," then analyzed.

That which emerged contained every detail of those verses—vowels, consonants, grammatical analysis, the number of letters, etc. The results of this experiment represented nine months' effort by G.R.A.A.L., a group of research workers in Strasburg.

Group for Research and Automated Analysis of Hamitic-Semitic languages (G.R.A.A.L.) has since gone on to perfect results to the point of having now listed complete books of the Bible such as Genesis, Habakkuk, Joshua, etc.

The interest in this computer by Biblical scholars lies in the fact that they are able to "acquire precise information as to the life of a language and its literature during a specific period and in a particular area." As the scientists and scholars "feed" God's Word into the computer in the name of advanced scientific scholarship, we pray that the Spirit of Truth will feed that same Word into their hearts to the opening of the eyes of their understanding. No computer can eliminate Messiah-Christ from the pages of His Word. ☆



Bible Conference Blessings

By REV. EMIL D. GRUEN, D.D. — Conference Secretary

"The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalm 19:1).

THIS review of our summer conference activities in 1965 is being written while flying home from a series of meetings on the west coast. The plane is winging its way over the mountains and below me is the ruggedly beautiful panorama of God's handiwork. Looking into the distance I can see heaven and earth coming together in beautiful symmetry. Surely our God is a great God and wondrous are His works.

The purpose of the conference program of our Mission is to declare just this: That the works of God in the realm of the Spirit are even more wonderful than His work in creation. As beautiful as the heavens are, how much more beautiful is His revelation found in the precious Book and how much more wondrous is the living Word, our precious Lord Jesus Christ; how greater than the creation of a mountain is the re-birth of a soul. Even as the Psalmist stood in awe and wonder as he contemplated God's creation so we, as we gather in our various conferences, gaze amazed at the works of God for the spiritual well-being of man. The blessings and illumination that come as we study His Word; the joy of the fellowship which is ours through our precious Saviour; the great thrill that comes in the hearing of souls, lost sheep of the house of Israel, finding in our Lord Jesus Christ the long yearned-for Messiah; all these are the ingredients that make our conferences mountain top experiences that refresh the soul. Just as David could not look at God's creation and not be the better for it, so there comes to all of us who participate in the conferences a renewal of spirit that makes us more earnest in our discipleship than we have been before. This is testified to again and again in the after-glow fellowships which close our family conferences at The Firs, in Bellingham, Washington and at Cedar Lake, Indiana.

How grateful we are to God for the Bible teachers and missionaries, God's choice servants, who lead us through His Word and share the results of our missionary partnership with us. We had the joy of having in our conferences Dr. S. Maxwell Coder, Dean of Education, Moody Bible Institute; Dr. Charles L. Feinberg, Dean and Professor of Old Testament and Semitics, and Dr. Glenn O'Neal, Professor of Practical Theology, both of Talbot Theological Seminary. In addition and participating in the conference programs were the faithful mis-

sionaries of our beloved Mission who shared with us the joys and problems of the person-to-person ministry which is so important a part of our Gospel outreach to our Jewish people. May God reward them for all the blessings they brought to us.

We furthermore want to express our heartfelt thanks to those who entertained the conferences. The family conferences at The Firs and Cedar Lake were both a time of spiritual blessing and physical refreshing. All this would not have been possible were it not for the warm, friendly and dedicated ministries of the staffs of these fine conference grounds. Nothing that could be done for our comfort and enjoyment was overlooked. And so to Dr. Grant Whipple, Director of The Firs and our brother Richard Boldt, Director of Cedar Lake and their fine staffs go our sincere thank you. May God continue to bless their ministries.

We also remember with grateful hearts the warm welcome accorded to us by the pastors and churches who participated in our Oregon Itinerary and Seaside conferences. The following were our hosts: Dr. John B. Houser, First Baptist Church, Corvallis, Oregon; Dr. Vance H. Webster, First Baptist Church, Eugene, Oregon; Rev. Joe J. Wiens, First Baptist Church, Lebanon, Oregon; Rev. Russell K. Wood, First Baptist Church, Hillsboro, Oregon; Dr. Ralph H. Isensee, Burlingame Baptist Church, Portland, Oregon; Rev. Russell A. Shive, Montavilla Baptist Church, Portland, Oregon; and Rev. John P. Ludlam, First Baptist Church, Asbury Park, New Jersey. Our prayer is that these conferences may have been a blessing and a challenge to their people even as they were to us.

These were our summer conferences and as we look back upon them, the blessings, the fellowship, the refreshing they brought to all who participated, we cry out with the hymn writer "Praise God from Whom all blessings flow."

Now we look to this coming summer and its conferences, the Lord tarrying. We want to give you the dates so that you can even now begin to make your plans to be with us. In a later issue of THE CHOSEN PEOPLE we will give you more detailed information. The dates for the summer conferences are as follows:

The Firs, Bellingham, Wash.	July 2 to 8
Oregon Itinerary	July 10 to 20
Cedar Iake, Indiana	August 6 to 12
Seaside Conference, Asbury Park, N. J.	August 21 to 26
Summer's End Conference, New York City	August 28 to Sept. 4

We will be happy to send you further information and the detailed program.

Rev. Emil D. Gruen, D.D., Conference Secretary
American Board of Missions to the Jews, Inc.
236 West 72nd Street,
New York, N. Y. 10023

I am interested in the _____ Conference. Please send further information and the program brochure when ready.

Name _____

Address _____

City _____ State _____ Zip Code _____

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *When Christians are caught up, are they going to the marriage supper of Revelation 19? "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).*

Answer: I believe the Book of Revelation to be chronological and that the rapture takes place before the events of chapter 6 take place. The marriage supper is not until after the overthrow of Babylon and just prior to the Lord's return to the earth, according to the context. Between the rapture and the supper I believe the judgment of the believer's works will take place (2 Corinthians 5:10), but this is not in view in the Revelation.

* * * *

Question: *Please explain Matthew 19:14. "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt. 19:14).*

Answer: The first thing to note is that the Lord Jesus Christ is speaking in the present tense of individuals on earth. He is not referring to heaven or the future millennial kingdom. The kingdom of heaven about which He speaks is a present spiritual kingdom. Children are in this kingdom because in simple faith they believe on Him (Matthew 18:6). It is in this kind of simple child-like faith that anyone enters (Matthew 18:3; Luke 18:15-17).

* * * *

Question: *Please explain 1 Timothy 2:15. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."*

Answer: Just because the word "saved" is used in a Scripture it does not mean that the reference is to soul salvation. The disciples during the storm cried out "Lord, save us: we perish" (Matthew 8:25). Certainly they were referring to physical salvation. The same Greek word *sozo* (save) is used in a physical sense in Matthew 9:21, 22 (translated "made whole"); 14:30; 24:22 (and perhaps verse 13 as well), Mark 5:23, 28, 34; 6:56, etc. Such is the case in 1 Timothy 2:15. Unlike the corn of wheat that falls into the ground and dies to bear fruit, the mother does not have to do so. This is all the more remarkable because of her part in sin's entrance into the world bringing with it physical death. Therefore it says "Notwithstanding she shall be saved in childbearing." A violation of the conditions attached (verse 15) may result in the physical death of the mother, but this is not to imply that every death at childbirth is due to such a violation since there are other factors which may cause death as well.

* * * *

Question: *Do the Jews, those who hold to the Old Testament Scriptures, in keeping the Passover Feast now set an empty chair, and lay an empty plate for some waited-for and expected One?*

Answer: The empty place is found at every Passover table. It is usually considered reserved for Elijah or the Messiah. In many homes today where the Messianic hope has vanished it merely represents hospitality, a chair for any guest who may happen by. It is not expected, should Elijah or the Messiah come, that he would sit in every chair, but who knows to which home he may

come? However, there are those who believe that Elijah could be omnipresent like the sunlight and the "Angel of Death." This is seen especially in what is known more specifically as "Elijah's Chair," a chair that was placed at every circumcision at the right hand of the *sandek* (the godfather who holds the child during the ceremony). Tradition has it that when circumcision was about to be abolished in the northern kingdom under the influence of Jezebel, and Elijah had retired to a cave and prayed (1 Kings 19:9, 10), God ordained that no circumcision should take place except in the presence of Elijah. It is in connection with the problem of Elijah's presence at different circumcisions at the same time that the answer of his omnipresence was advanced. ☆

* * * *

Question: *Recently I heard in a message that Daniel 4:25 told of demons driving the king. The speaker said that the words* they *referred to demons. I can't see it. What help can you give me?*

Answer: Instead of the "they" of the Authorized Version the American Standard Version translates verse 25 "that thou shalt be driven from men . . . and thou shalt be made to eat . . ." This is because of the Hebrew construction which Keil properly takes as an indefinite plural form standing instead of the passive and states "Thus the subject remains altogether indefinite, and the one has neither to think on men who will drive him from their society, etc., nor of angels, of whom, perhaps the expulsion of the king may be predicated . . ." This is not to deny the ministry of angels nor the working of demons, it is simply that the text does not lay stress on this aspect of the matter. Zockler, in *Lange's Commentary*, says "The agents of the punishment, who are not designated, are inferior angels . . ." but James Strong, the American editor, prefers to follow Keil in not assuming who the agents are. Since the agents are not definitely stated let us be content to rest the matter here. God is sovereign in His universe and may use whom He will.

Question: *Does not 1 Corinthians 11:22 "What? have ye not houses to eat and drink in?" show that eating in the church is wrong?*

Answer: Not necessarily, since Paul is dealing with an abuse and not the proper use of eating. To begin with, the first Lord's Supper followed the Passover meal itself (Luke 22:15, 20) and so it became customary for believers to eat together first, as the *Expositor's Greek Commentary* states it, "it is altogether indisputable that this commemoration at first followed a common meal" (See Acts 2:42 and 46). This eating together was no doubt also necessitated by the fact that many came from distant areas. However the meal before the Lord's Supper came to be known as the *Agape* or "Lovefeast." This was so abused at Corinth as to bring forth the strong invective from Paul in 1 Corinthians 11. The injunction of Paul was not intended as a blanket statement for all eating in churches.

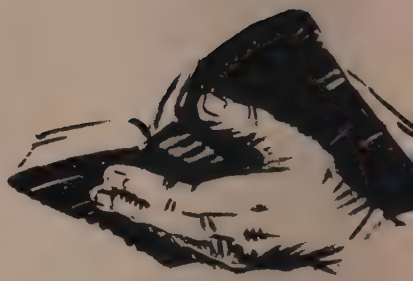
* * * *

Question: *Can you tell me why David was privileged to wear the ephod?*

Answer: 2 Samuel 6:14 states that "David danced before the Lord with all his might: and David was girded with a linen ephod." 1 Chronicles 15:27 also tells us that he wore an ephod of linen. In neither passage is a reason for this given. However, it is to be noted that this was not identical with the ephod of the high priest which is described in Exodus 28:6 ff. It was rather like that worn by Samuel in 1 Samuel 2:18 and the priests in 1 Samuel 22:18. The explanation given in Keil and Delitzsch is most likely correct: "The white ephod was, strictly speaking, a priestly costume, although in the law it was not prescribed as the dress to be worn by them when performing their official duties, but rather as the dress which denoted the priestly character of the wearer; and for this reason it was worn by David in connection with these festivities in honor of the Lord, as the head of the priestly nation of Israel."

(CONTINUED FROM DECEMBER)

The Book of Ezekiel



By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER XXXIV

THE WICKED SHEPHERDS AND GOD'S SHEPHERD

3. GOD'S JUDGMENT BETWEEN THE SHEEP. 17-22

> And as for you, O my flock, thus saith the Lord God: Behold, I judge between sheep and sheep, the rams and the he-goats. Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet? And as for my sheep, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep. Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep.

Once the Lord has dealt in proper fashion with the rulers, there must be a judging between the individuals in the flock. Not all have the reality of faith. Some are only professing. Their works reveal their actual identity. The passage before us anticipates the judgment so clearly given in Matthew 25:31-46. There are some who think the prophet now turns from the kings to lesser officials who have mistreated their fellow-countrymen. God will judge between one class (the weak and the helpless) and another (the strong and the oppressive). We can only understand that the strong followed the oppressive measures of their rulers in trampling under their poorer brethren.

If there be any question as to whom the prophet has in mind, such doubt is removed by the words of verse 18. Here is a reference to the wealthy who oppressed their poor brethren. After they fed themselves bountifully from a good pasture, they insolently and unfeelingly ruined what could have been of benefit to the rest. Thus the weak and down-trodden knew only the dregs of existence and deprivation as the ordinary course of their life.

By an unerring judgment the Lord Himself will do the work of adjudication between His sheep. He will manifest who are the true and who are the spurious. The ruthless tactics of the oppressors are depicted and the manner in which they accomplished the utter discomfiture of the helpless flock, whereby the sheep were scattered abroad. The deportation to Babylon was but one instance of this dispersion. So for the immediate present of Ezekiel's day the Lord would grant a measure of deliverance for the needy, but the full realization of the prediction of verse 22 must be in the future in Messiah's reign. How much is to be accomplished in Messiah's kingdom! Is it any wonder that the godly in Israel have always looked with longing and faith to that hour of blessed consummation?

4. GOD'S SHEPHERD, THE MESSIAH. 23-31

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and my servant David prince among them; I, the Lord, have spoken it. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am the Lord, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. And they shall know that I, the Lord, their God, am with them, and that they, the house of Israel, are my people, saith the Lord God. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord God.

In satisfying contrast to the numerous incompetent and ineffective shepherds in Israel's past, will come one Shepherd whom the Lord will set up. There is doubtless allusion to the former separation of the nation into two kingdoms. Compare also John 10:16: "one flock, one shepherd." See also 37:24. There is not only the contradistinction to the many before Him, or the need of only one for a united nation, but the fact that others will not be needed in view of His eternal rule. Twice it is stated that He will feed them. This is not a gathering of all believers into the church through Christ. The reference to God's servant David is to be understood as his greater Son, the Lord Jesus Christ. The verb *set up* does not imply the resurrection of David himself, but the appointment of another. Compare the language of 2 Samuel 7:12 for the same verb. See Jeremiah 23:5; Hosea 3:5; and Jeremiah 30:9 (in the last two references He is already called David). If this were the literal David, it is strange that there is no introductory word concerning his resurrection. Kimchi, the great Jewish commentator, stated: "David is the Messiah who shall arise from his seed in the time of salvation." It is the antitypical David, the Messiah. Messiah is referred to as David in Isaiah 55:3, 4 as well. It has reference to the name of the dynasty. This can be seen in passages such as 2 Samuel 20:1 and 1 Kings 12:16. And the goal of all God's dealings with them is that they may recognize that He is their God and none other.

The prophets are one in declaring that, when Israel is in the place of obedience before the Lord, they will experience the fulfillment of blessings on earth. Millennial conditions are in view in verses 25-28. These are some of the features on the physical side of the covenant in Jeremiah 31:31 ff. The evil beasts are not figurative of the neighboring nations. For the original promise see Leviticus 26:6; also the later confirmations of it in Isaiah 11:6-9; 35:9; Hosea 2:18. In His hill of Zion the Lord will restore the former and the latter rains. It is from this verse that we have the hymn: "There shall be showers of blessing." The physical elements presuppose in Israel the indispensable spiritual foundation. The former rain falls in the Holy Land in October or November; the latter rain from the middle of December to March. Israel will in turn be a source of blessing to the surrounding nations. Compare Zechariah 8:13. Moreover, the refreshings of the Spirit are often compared to a shower. See Isaiah 44:3. The literal is the primary concept with the corollary of spiritual elements. It is interesting to compare with the "showers of blessing" the mention of "the times of refreshing" of Acts 3:19, 20. The curse will be lifted from the earth.

Having spoken of the showers of blessing, the prophet now pictures the fruitfulness of the land in order to show also the desirability of the land for those

living in it. Neither natural forces nor human foes will disturb their peace. In contrast to all the preceding centuries when life hung in doubt so constantly, now all will be safety and security. Some understand the plantation or plant of renown to refer to the Messiah (Isa. 11:1; Jer. 23:5), because the verb (*raise up*) is the same as that used for the Messiah. However the context is stressing the fruitfulness of the period, and there appears to be a reference to the fruit that will be famous. There will be great fertility and growth of vegetation. It is the truth of Amos 9:13.

Unquestionably, the climax is the conversion of Israel when they recognize the Lord as their God, and experience the blessedness of the acknowledgment of them by the Lord as His people. It is the same theme as that of Romans 11:25-27. The final verse leaves no doubt as to the literal subjects of the parable. Think of the greatness of the divine condescension in setting forth the promises. The great gulf between God and man was yet to be bridged by the one Shepherd of verse 23, the God-man. And the accomplishment of all that is predicted rests ultimately with God.

The Shepherd of Israel

The picture of the sheep which Ezekiel portrayed on the physical side is scarcely equal to the condition of Israel on the spiritual plane. Sheep are so quick to go astray, and Israel has departed from their God and been scattered. Reread the chapter and see how many times it is stated that the sheep are scattered, to say nothing of similar expressions. Our Lord had diagnosed the condition of His people correctly when He referred to His people in the days of His earthly ministry as "the lost sheep of the house of Israel." But the condition is not hopeless. The same authoritative Word, that describes and alerts us to their condition, also informs us that they can be returned to the Bishop and Shepherd of their souls (1 Pet. 2:25). But God has so ordered it that they must receive the soul-saving news through human agency, that is, through the prayers, witness, and concern of us who know the Shepherd as Saviour and Redeemer. God forbid that you and I should monopolize this life-giving message. ☆

(Continued in February issue)

News Items of Interest

Dallas—Our missionary, Dr Thomas S. McCall, tells of a full program at Beth Sar Shalom in Dallas, with meetings and classes five days in the week, including: Tuesday, Bible Discussion Class; Wednesday, recruiting volunteers for Jewish Visitation; Thursday, Visitation Team work; Friday, prayer for the lost sheep of Israel; and a Sunday afternoon message. Let us pray much for these endeavors.

A further note from Phyllis Schuman of Dallas tells of a Jewish lady who had served with a friend of the Mission on the jury, and who gratefully accepted a subscription to THE SHEPHERD OF ISRAEL. Miss Schuman asks prayer for this lady and others who are accepting THE SHEPHERD, that they will read it, desire to come to the meetings, and finally have the hunger of their hearts satisfied in accepting the Jewish Messiah who came in fulfillment of all of God's promises through the Old Testament prophets.

The *Brooklyn Mission*, Miss Eleanor Bullock reports, is having its "face lifted." The old bookstore on the corner of Broadway and Walton Streets is being beautifully decorated with the furnishings from the World's Fair booth. Mr. Hans Werberg will keep it open for people passing on the street so they might come in and ask questions and receive gospel literature. Pray for this ministry, that through it many young people and adults will be added to our weekly meeting there. Entrance will be made through this room to the Adult Bible Class upstairs.

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General Information

(Continued from page 19, December issue)

Budget. Under God's leading and blessing, the needs of the Mission have grown to over $700,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, having fellowship in the great task He has committed to our charge.

Your Will. An increasing number of our friends are making Christian Wills and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of $_____, to be used for the purpose of said corporation, as defined in its charter."

Contributions are acknowledged promptly, Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate. (Continued on page 19, February issue)

SOME OF OUR REGULAR MEETINGS

— NEW YORK —

HEADQUARTERS: **Sunday** 3:45 p.m., Gospel Service. **Second Sunday** each month, 3:45 p.m., Communion Service. **Wednesday** 8:00 p.m., Bible Study Class. **Tuesday and Thursday** 7:00 p.m., Jewish Missionary Training Institute. **First Saturday** each month 2:30 p.m., Women's Auxiliary. **Sunday** 4:00 p.m., Service for Deaf.

BROOKLYN, 590 BROADWAY: **Wednesday** 1:00 p.m., Mothers' and Kindergarten Class. **Thursday** 7:30 p.m., Family Night. **Friday** 6:30 p.m., Young People, 7:30 p.m., Gospel Meeting in Yiddish. **Saturday** 1:30 p.m., Children.

CONEY ISLAND: 3116 NEPTUNE AVENUE: **Sunday** 11:00 a.m., Sunday School. **Monday** 1:00 p.m., Mothers' and Kindergarten Classes. **Wednesday** 4:00 p.m., Preteeners; 7:00 p.m., Teachers' Training and Dorcas Society. **Thursday** 3:00 p.m., Primary Children; 7:00 p.m., Adults. **Friday** 3:00 p.m., Junior Children. 7:00 p.m., Teenagers. **Fourth Thursday** each month 7:30 p.m., Family Night.

— LONG ISLAND —

HUNTINGTON STATION, 27 LIBERTY STREET: **Monday** 4:30 p.m., Children's Bible Class. **Third Saturday** each month 8:00 p.m., Gospel Meeting for Jews. **Tuesday** 1:00 p.m., Women's Class.

ARVERNE, N.Y., 405 BEACH 67th ST.: **Friday** 7:00 p.m., Gospel and Fellowship Meeting.

WESTBURY, POST AVENUE: **Second Sunday** each month 4:00 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

FLUSHING, N. Y., 164 - 10 JEWEL AVENUE: **Last Saturday** each month 8:00 p.m., Bible Study.

LEVITTOWN, 6 PARKSIDE DR.: **Monday** 1:00 p.m., Women's Meeting. **Wednesday** 3:00 p.m., Children's Class and Teenagers. **Third Sunday** each month 8:30 p.m., Adult Fellowship.

— CALIFORNIA —

HOLLYWOOD, 6136 LEXINGTON AVENUE: **Sunday** 2:30 p.m., Meeting on Prophecy. **Tuesday** 7:30 p.m., Bible Study Group. **Thursday** 10:45 a.m., Ladies' Bible Class followed by Intercessory Prayer Band. Every **Second Friday** 7:30 p.m., Fellowship Meeting. Meetings also held in Sunland, La Mirada and Bel Air.

SAN FRANCISCO: 8028 GEARY BLVD.: **Third Friday** each month at 6:30 p.m., Bible Class followed by intercessory prayer.

— WASHINGTON, D. C. —

5917—16th ST., NW: **Thursday** 8:00 p.m., Adults. **Friday** 7:30 p.m., Teenagers. **Saturday** 10:00 a.m., Children. **First Saturday** each month 6:30 p.m., Family Night.

— PITTSBURGH, PA. —

5808 BEACON STREET, PITTSBURGH 17: **Saturday** 10:00 a.m., Bible Class for Adults and Children. **Tuesday** 7:30 p.m., Prayer and Staff Meeting. **Wednesday** 1:30 p.m., Women's Bible Class. **Friday** 7:30 p.m., Teenage Fellowship. **Fourth Thursday** 7:30 p.m., Sar Shalom Fellowship.

— FLORIDA —

MIAMI BEACH: 326 MERIDIAN AVENUE: **Wednesday** 8:00 p.m., Bible Study. Other meetings are held in Miami. For details call 532-5976.

— NEW JERSEY —

WEST ORANGE, 71 Fitzrandolph Rd.: (Courtesy of Mr. and Mrs. W. Triol) **Tuesday** 8:00 p.m., Bible Study and Fellowship. ☆

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Minneapolis/St. Paul, Minn.
New York City
Philadelphia, Pa.
Phoenix, Arizona
Pittsburgh, Pa.
Rochester, New York
San Francisco, Calif.
San Jose, Calif.
Washington, D. C.
Chihuahua, Mexico
Hamilton, Canada
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JEWISH MISSIONARY TRAINING INSTITUTE

President, REV. HENRY J. HEYDT, Th.D.

A training school held at Mission Headquarters in New York City for Christian workers who are interested in Jewish evangelization.

THE CHOSEN PEOPLE RADIO PROGRAM

Bible studies broadcast throughout U.S.A. and Canada. For list of radio stations see page 19.

BETH SAR SHALOM, New York City

House of Worship: where Jewish and Gentile Christians meet.

WORLD FELLOWSHIP OF CHRISTIAN JEWS

American Headquarters, 236 West 72nd Street, New York, N. Y. 10023

European Headquarters, 48, rue de Lille, Paris (7)

VOL. LXXI—No. 6 **THE CHOSEN PEOPLE** FEBRUARY, 1966

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"We must be doing something right." Recently I was surprised to see this Madison Avenue beer slogan quoted in a church calendar notice announcing a sizable increase in Sunday school attendance. Television commercials are written to stimulate sales but they seldom, if ever, stimulate correct thinking. The apt phrase or the well-turned sentence of an expert copy-writer frequently deadens our common sense. It is easy to yield to "ad-dictions." I investigated and discovered that what I suspected was true. The welcome increase in the Sunday school attendance was not due to the superintendent's stumbling upon a magic formula, but was the direct result of much prayer, careful planning, good organization and systematic visitation. They were not doing "something right," but they were doing many things well.

Successful businesses do not result from fumbling guesswork, neither do successful Sunday schools nor expanding missions. The Scriptures are plain, and the obedient child of God will be "not slothful in business; fervent in spirit; serving the Lord" (Romans 12:11). Slothfulness is never commended; diligence is:—"Seest thou a man diligent in his business? he shall stand before kings . . ." (Proverbs 22:29).

It is because of our desire to "Let all things be done decently and in order" (1 Corinthians 14:40), that each year we, as stewards of the grace of God, bring our annual report to you, our Chosen People family. This is our seventy-first report, and we can exult, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things" (Psalm 72:18). How times have changed since 1894 when Leopold Cohn wrote:

> There was not a single Christian to help me in that pioneer work, financially or otherwise.

Things *are* different now, for which we rejoice. Look at the annual report on pages 10 and 11. (This year, since our Board of Directors changed the fiscal year to end in September, the report is for only nine months.) Can you imagine the multitude of friends who now make up The Chosen People family? The receipts are not made up of a few large contributions but come from many faithful stewards who, like the widow, do what they can and who undergird their gifts with their prayers. Each day we are encouraged as we receive letters from all over the world such as this one:

> I love you all, praise God! I am an old lady, 81 in fact, and my income is small, a State Old Age Pension. So you can see I cannot send a big donation but want to do all I can. Accept my small donation of $10.00 and may God bless it to do $100.00

worth of good for your people. I read your magazine every month and last month it was extra good. I could not put it down till I had read it all. God is blessing you and may it continue until He comes to take us unto Himself.

With numerous supporters like this dear child of our Lord is it any wonder that we seek to be diligent in business as we serve Him? Gifts like this one bring forth precious seed.

Here is another letter:

I am enclosing two dollars to help in furthering your blessed work among our Jewish people. My only regret is that I can't send more. You see, my husband is not yet a believer in our Jewish Messiah, the Lord Jesus Christ, and he doesn't want to contribute to anything. So I've sent what I could from my meager allowance. I am filled with gratitude for your mission, for it was at your Levittown branch that I first asked the Lord into my heart, and learned what it was to have His abiding presence with me every moment of the day. Added to this is the sure knowledge that I will spend eternity with our Saviour, and I am filled with His peace.

I try to be a living testimony and witness to whomever I meet at the Mission or in the world, and thus try to repay you and the Lord for the wonderful gift of salvation.

The letters we receive also include gifts from numerous churches all over the world. Some of the largest and many of the smallest fundamentalist churches in the world gladly open their doors to the ministry of the American Board of Missions to the Jews. In these days when compromise is commended as if it were virtuous and loyalty to God's Word is condemned as if criminal, it is encouraging to observe that there are still many thousands of preachers and ministers all over the land who faithfully proclaim the Gospel and who steadfastly expound the Scriptures. It seems as if in almost every hamlet of our beloved country there is at least one group of those who gather together in the name of the Lord Jesus Christ. They are islands of truth in the sea of apostasy. One pastor recently wrote:

I like to read *The Chosen People* magazine. I read no other magazine word by word as this one. The Christian Jewish people are the only ones who know and follow the faith of their old ancesters "Abraham, Isaac, and Jacob." You are more faithful to Messiah than we Christian Gentiles (generally speaking) are doing. May God bless your work.

Yours,
Michael S. Naby, pastor
Assyrian Persian Presbyterian Mission Church

P.S. I have lately come from Iran, and my English is not strong.

We must disagree with the beloved pastor. We all understand what he means, but even today there are multitudes of the redeemed out of every "tongue. and people and nation." It is refreshing to learn that in this church the descendants of two ancient enemies of Israel, Assyria and Persia, unite to bring praise to the God of Israel! Perhaps it is true that our brother's "English is not strong," but the love he expresses is invincible!

Translate the figures of our report into letters like these, into lives like these, and you will realize that the blessings on our Mission are not because "we must be doing something right," but because, by God's grace, we are founded on God's Word and that as a unit our Chosen People family, the Board of Directors. the Planning Committee, and the workers earnestly seek to serve our Lord Who doeth all things well.

Yours for Israel's salvation,

Daniel Fuchs

REPORT OF THE

100th HOME FELLOWSHIP MEETING

IN THE HOME OF MR. AND MRS. SYDNEY BECKER,
SUNLAND, CALIFORNIA

By Rev. Harold A. Sevener, Resident Pastor, Los Angeles Branch

On December 3, 1965 at 8:00 p.m., the 100th Home Fellowship Meeting of the Beth Sar Shalom was held at the home of Mr. and Mrs. Sydney Becker, 10532 Whitegate Avenue, Sunland, California.

It was a time of great rejoicing and of praising God for Syd and Rose Becker and for the dedicated service they have given the Beth Sar Shalom during the past years. This 100th celebration represents more than nine years of Home Fellowship Meetings, and of open hospitality to the cause of Jewish Evangelism in their home.

Extensive publicity served to notify the community of the meeting, and as a result it was very well attended by both Jews and Gentiles. There was a total of 43 people present, the majority being Jewish and among whom were four non-believers.

The program was planned not only to honor the Beckers, but also to present the claims of the Messiah upon the lives of those present. In order to accomplish this goal, the program included the following features:

1. TAPED TESTIMONIALS: These were brief, taped messages expressing congratulations and thanks from Dr. Daniel Fuchs, Missionary Secretary of the American Board of Missions to the Jews, from Art and Betty Brown of Minneapolis, Minn., and from Dr. and Mrs. Tom McCall of Dallas, Texas. The Beckers were both surprised and pleased to hear from their old friends, and greatly appreciated the tapes. Many of the people in the audience recognized the voices and remembered the individuals involved.

2. TESTIMONY OF MRS. DUNKELBERGER: A wonderful testimony was given by Mrs. Dunkelberger concerning what God, through the Messiah, had done in her life, and how the Beckers were used in establishing her in the faith. All present were visibly moved as they listened attentively. This testimony served to bridge the gap from the general atmosphere of festivity to that of rejoicing in what God was doing, and also prepared the way for the message by softening hearts and creating an interest in spiritual things.

3. THE MESSAGE: Mr. Joseph Lessin, a Hebrew-Christian businessman, was the speaker. His message was entitled "Hope in Love," and centered around the theme that there is no hope, either in life or in death, unless one is united with the Messiah and held by the bonds of God's love. The message was received with responsive hearts, and many were encouraged by his words. One lady was heard to say, "He seemed to be speaking about things that have bothered me for a long time." She is not a believer, but has expressed an interest in coming to our Sunday afternoon services at the Center. One of our ministers will visit her, the Lord willing.

4. PRESENTATION AND GIFT: Following the message, Mr. Alvin J. Vanderslik presented the Beckers with a scroll inscribed with the signatures and the congratulations of the Beth Sar

Shalom staff. A clock with Hebrew characters was also given to the Beckers. Their reaction was one of gratitude and love for being remembered in such a way. Mr. Sydney Becker gave a short acceptance speech which kept the audience in tears and laughter, as he referred to the highlights of the evening and the successes and failures of the meetings during the previous years.

5. THE FELLOWSHIP TIME: Refreshments had been prepared for the occasion, including a beautiful cake inscribed with the greeting, "Shalom, Oov Vrachah, Rose and Syd." It was decorated with a small house and a sign designating, "The Beckers." During this time each of the ministers present circulated among the people and especially sought out the non-believers and visited with them. While a conversation often opened with the things of the evening, it usually turned to discussing spiritual matters, and it was not uncommon to see someone pointing out verses in the Bible to another friend close by. The general reaction of those present was expressed by such remarks as the following, "It was by far one of the best meetings I've ever attended," and "I am impressed with the friendliness and sincerity of the people."

We feel that the meeting was a success, in that the goal set for the meeting was obtained, and it not only honored the Beckers for their faithful service, but it also honored God Whom we serve, and left a strong and lasting testimony of the Messiah in the hearts of those who attended. ☆

BETH SAR SHALOM

FELLOWSHIP MEETINGS

THERE ARE TWO TIMES each year when we take advantage of the holidays and seek to make them "holy days." We have frequently reported our Passover meetings. The other season is at Christmas. Our various children's classes hold programs, recite Scriptures, the Advent story is reenacted and a message is given by one of our missionaries. These events are not just "parties." They are fruitful missionary endeavors. Every parent loves to hear his child recite. Frequently, parents who would never otherwise attend, come to the mission for the first time. We have even had unbelieving parents coach their children in their recitation. Our ministry often results in real family circles: the children accept the Lord at camp or at the classes, they invite their parents to the mission, *ad infinitum*. Where we have children's work we have many in the family who eventually accept the Lord.

One of these fellowship meetings was held at our Westbury, Long Island Branch. All of our Long Island missionaries, including Rev. and Mrs. William Ennis, Miss Ruth Wardell, Miss Eleanor Bullock, and Mrs. Clara Rubin, cooperated in this program. There were about 135 people in attendance and the children did very well with their part. A baby was dedicated at the service. There were quite a few unsaved Jewish people present and they were impressed by the warm, informal fellowship. Mr. Ennis spoke on the subject, "Despising Not the Day of Small Things" relating this to the first coming of the Messiah, our Lord Jesus Christ.

The following Saturday our hearts were thrilled as we returned to our old headquarters at 27 Throop Avenue in Brooklyn. Many of our workers found the Lord and started their ministry there. The place was filled. We had to bring in more chairs. As usual, the children did superbly.

And then, Coney Island! Here the place was not filled—it was jammed to the doors. Every year we wonder how Miss Koser can continue to find the strength to put on such a program. Here many mothers, who were brought to the mission by their children, took part. We loved to watch their faces as they recited. It was a tonic for the soul.

Dr. Thomas S. McCall, missionary in charge of our Dallas (Texas) Branch, writes:

A major feature during the Conference was the Jewish-Christian Hanukkah Banquet, during which Dr. Feinberg and Dr. Fuchs spoke. Over 100 people attended this unique dinner, including a number of unsaved Jewish friends. It was an experience never to be forgotten, as the deliverance of Israel by the Lord in 164 B.C., and the subsequent rededication of the temple, was seen to point toward the redemption of Israel by the Messiah, the Light of the world.

". . . My Word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Christian Jews Need Fellowship and Mutual Encouragement

By Thomas S. McCall, Th.D.
Missionary, Dallas, Texas

Many Gentile Christians do not understand or appreciate the problems a Jewish person faces as he enters the new world of faith in God's Messiah. The Jew who believes in the Lord Jesus Christ finds himself in a contradictory position. He has a buoyant sense of joy in the fulfillment of Old Testament prophecies and Jewish hopes that are dear to him, such as the longing for the Messiah and the restoration of Israel; yet at the same time he is deeply sensitive to the rejection received from his family and friends and the loss of a culture which has been so meaningful to him.

The best remedy for this sense of bewilderment is for our Jewish brethren who have found their Messiah to come together regularly for fellowship and mutual encouragement, and thereby present a testimony to the Jewish community. Such is the main purpose of our monthly fellowship meeting. Much to our joy, God has been pleased to use it as a rallying point for the many Christian Jews in the Dallas area. Our July, August and October meetings have been wonderful examples of such joyous experiences.

At our July meeting we showed the films which my wife Carolyn and I made of our recent journey to Israel. The meeting was one of our largest; 85 were present, including more unsaved Jews than we have had at any other meeting. One was a local jewelry merchant who had been to Israel two years before. Two Jewish ladies were present who had attended the Passover Banquet held during our Conference in eight Baptist churches last April. Others present expressed interest in the Gospel as well as in the happenings in Israel.

In August Brother Josef Herschkowitz, from our Austin (Texas) Mission, was our speaker and preached on the Day of Atonement as it is fulfilled in our Lord; and our new secretary, Miss Phyllis Schuman, sang a solo the words of which were taken from Isaiah 53. After the message an invitation was given and an unsaved Jewish lady who has attended many of our weekly Bible classes, raised her hand asking for prayer.

Our October meeting was a spiritual feast. We showed a film on Israel obtained from the Consulate of Israel, and the Rev. Oliver Price, Radio Revival preacher, spoke on a subject concerning which our unsaved Jewish friends constantly ask us the question, "Is Jesus ever mentioned in the Old Testament?" An unsaved Jew present was later called on at his home by our new minister of visitation, Mr. Bill Beck, who found out that the man's wife is a Gentile Christian. She told Brother Beck that she has been praying for her husband for many years and that he is not far from accepting the Lord.

We are thankful for the many Jewish and Gentile Christians who attend our Fellowship meetings, and pray that the Lord will bring more of the lost sheep of the house of Israel to hear the good news of the Messiah.

A Jewess Asks: "Can a Jew Love Jesus and Still Remain a Jew?"

By Lola Weir
Missionary, New York

Oftentimes in Jewish work it takes a long time before the seed yields fruit for harvesting. This was the case in a story which began in April 1960 and has only just ended.

A young Jewess, Stella, paralyzed by a spinal operation, was confined to a wheel-chair in a New York hospital. I was asked to call on her by a Christian volunteer aide whom I knew. When I called, the young Jewess told me she was intensely interested to know if a Jew could love Jesus and be loved by Him and still remain a Jew. I read the Gospel of Matthew to her to show her that Christianity was Jewish. She believed the Gospel to be the Word of God and that Jesus was the Messiah.

After this I called on her every week, discussing the Gospels and answering her questions. She told me of a Jewish girl in the hospital with a case of progressive multiple sclerosis who wanted me to read the Sermon on the Mount to her, and explain it. I read to this girl for several weeks when one day she said to me, "I want Jesus as my Messiah."

This was in April 1960. Every Monday afternoon throughout that summer and fall I visited the hospital, reading through the four Gospels to this young paralyzed Jewess. Again Stella told me of another Jewess friend of hers who wanted me to read to her, and also of a friend with whom she often talked about religious questions, who, she said, would like to hear me and have me answer some of his questions.

Soon other Jewish women in other wards asked me to read to them. Then the suggestion was made by the paralyzed girl that I have a Bible class in the Protestant Chapel of the hospital and that other men and women be invited to attend. I asked the hospital for permission to do this, which was at first refused but later agreed to—in answer to prayer, I'm sure. We held our first class on January 23, 1961, with 4 members. The class grew in numbers through the years until permission to hold the class was withdrawn March 1965. At times we had an attendance of 20, and over the four years, an average of from 12 to 15 every week. We praise God for this evidence of His blessing.

When I returned from a week-end, they told me that Stella had died on April 26th, just a few years from the date of her conversion. One of our Bible class members, a patient who had lain in the bed next to hers, said that on the Saturday night before she died, she called to her bed-neighbor by name, and said, "I know I'm dying. I just dreamed I was in the most lovely place and I'm returning there, I know."

After the funeral, when the girl's father and her sisters came to the cemetery to see the stone placed on the grave, the father said, "She is not really there, is she?" and my friend, the Christian volunteer aide, who had waited on his daughter, replied, "No; she is with the Lord, her Messiah, whom she loved. You and I will be there too, one day, if we trust the same Messiah."

By Rev. Stanley S. Stock, M.A., B.A. HONORARY DIRECTOR, Montreal

Our Montreal Branch

Its Inception

As is doubtless the case in all Jewish work, the Montreal branch was begotten through a burden for Jewish souls.

In the fall of 1941, because of the war conditions prevailing at that time, a noontime prayer meeting was started in the Central Y.M.C.A. in Montreal, and it was my privilege to be the leader of this movement. People of various denominations attended, some of whom carried a burden for the salvation of the Jews. Upon inquiry it was found that there was no evangelical work being carried on among the Jews of Montreal who at that time numbered approximately 65,000. Special meetings were arranged by the writer for the consideration of our responsibility, and a local committee was formed, of godly men and women.

Our mind now reverted to the time when as a young man living in Cleveland, Ohio, I had been present when Dr. Leopold Cohn spoke at a Bible conference there, with great blessing to those present, and it was decided to appeal to the American Board of Missions to the Jews for help and guidance in our new Jewish missionary endeavor. On November 27, 1941, a letter was sent to Dr. Joseph Hoffman Cohn, placing our situation before him and asking his assistance. We received a prompt and warm-hearted response under date of November 29, 1941!

The following spring Dr. Joseph Hoffman Cohn visited Montreal and spoke in the Madison Baptist Church, of which I was then pastor, and a meeting was held of the local Committee for the new work. I was commissioned to look for a Canadian worker, and was soon able to interview a Jewish student at the Toronto Bible College, and arrange for his training.

After a careful survey of various districts in Montreal, we decided to locate our Mission station in Outremont, where some 7,000 Jewish people were closely settled. Our faith was tested by the refusal of many storekeepers to rent to us, and by the opposition of a Jewish alderman. After much prayer, however, we were able to persuade the Royal Bank to rent us the premises at 357 Laurier Avenue, and on July 31, 1942, we signed a lease for these premises. After the training period, our new worker began the work which he was able to carry on for the next two or three years while attending college.

At that time there was a great need and opportunity for refugee work, which accordingly was undertaken, and which grew to good proportions, so that nearly 100 Jewish refugees, meeting at

the Mission twice a week for language study heard the Gospel.

Dr. Joseph Hoffman Cohn acknowledged the local Committee which proceeded to work under his direction in November 1941, and I was asked to supervise the work personally, which I have been happy to do ever since.

Shortly after the establishment of the work, the late Mr. William Jones became the Canadian Honorary Treasurer. Mr. Jones was a faithful and careful steward of the Mission's finances in Canada thereafter for many years, and later became a Director of the American Board of Missions to the Jews.

The Lord Continues to Prosper the Work

OUR work in Montreal is now firmly established under the competent management and direction of Rev. Ashton H. Holden and his sister, Mrs. Arnold Seidler, whose husband was director of the Mission's Pittsburgh branch until he was called home to be with the Lord in 1959.

Mr. Holden tells us of some experiences in the work:

The Word of God Is "Quick and Powerful" In Reaching All Classes of "Religion"

WHEN a Jew asks us "What *is* the difference between the Old and the New Testaments?" you can imagine our reaction! We were happy to have this question put to us a few days ago by a young Jewess who came into our reading room. She had many other questions, such as, "I lost my first child . . . Why should children suffer?" In answering that the fact of human suffering is indeed a deep matter, we gradually brought the conversation around to the suffering of her Messiah for the sin of humanity. She listened very closely and before leaving gladly accepted a Yiddish New Testament and a Christian booklet.

"So that's what you teach here" exclaimed another caller! This Jewish man told us that he didn't know how anybody *could* know what to believe. "I guess I've read up nearly all of it" he said, and started to count off the different religions and cults he had encountered. "But have you read the BIBLE?" I asked, and stressed the need for personal faith in Christ as Messiah and Saviour as shown in the Scriptures. Before leaving, he requested a copy of our tract, "The Confession of the Christian Jew."

Our young people's work continues to be very encouraging. Within recent months the Senior Girls' Class has grown considerably. This is a cause of thankfulness to us as this class has presented more difficulties than any of our other meetings. Young people's work often offers opportunities of contacts with parents. Two girls and a boy who started

(*Continued on page* 12)

Seventy-First Year Financial Report

American Board of Missions to the Jews, Inc.

This report shows the allocation of the receipts and disbursements of the Operating Fund as recorded on the books at Headquarters. For practical purposes the Board of Directors approved a change to a fiscal year ending on September 30th. This report, therefore, is only for the nine month period from January 1, 1965 to September 30, 1965. Future reports will be for a twelve month period.

Respectfully submitted,

WILLIAM J. CAMPBELL, *Treasurer*

RECEIPTS

Funds:

General		$ 580,658.18
Branches:		
Brooklyn, N. Y.; Columbus, Ohio; Coney Island, N. Y.; Dallas, Texas; Denver, Colo.; Far Rockaway, N. Y.; Flushing, N. Y.; Huntington, N. Y.; Levittown, N. Y.; Los Angeles, Calif.; Miami, Fla.; Minneapolis, Minn.; New York, N. Y.; North Jersey, N. J.; Philadelphia, Pa.; Phoenix, Ariz.; Pittsburgh, Pa.; Rochester, N. Y.; San Diego, Calif.; San Francisco, Calif.; South Jersey, N. J.; Washington, D. C.; Winston-Salem, N. C. and World's Fair		47,951.23
Foreign Missionary and Relief Work		3,594.06
Missionary Literature:		
The Chosen People	$ 8,758.50	
The Shepherd of Israel	1,131.24	
Bibles, New Testaments, and Tracts	5,408.22	15,297.96

DISBURSEMENTS

Missionary and Evangelistic:

Branches:		
Salaries and other expenses		$ 308,393.67
Other general missionary activities in the United States of America:		
Salaries—missionaries and field workers, retirement insurance and social security, transportation and other expenses		67,591.78
Foreign Missionary and Relief Work:		
Israel, South America, European and Canadian fields		28,086.29
Missionary Literature:		
The Chosen People	$ 49,902.31	
The Shepherd of Israel	14,782.44	
Bibles, New Testaments, and Tracts	35,316.04	100,000.79

Student Training and Missionary Institute.....	826.05
Children's Work	1,391.65
Relief for Needy Christian Jews.....	1,186.50
TOTAL RECEIPTS	$ 652,056.23

ACCOUNTANT'S CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have examined your accounts maintained at Headquarters for the nine month period ended September 30, 1965. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. It was not practicable for us to extend our examination of contributions beyond accounting for the receipts as recorded.

Our report thereon includes financial statements covering not only the receipts and disbursements of the operating fund, as set forth herewith, but also your trust funds and investment fund. The accounts are kept on a cash basis and do not include any assets or transactions pertaining to your branches in foreign countries. The costs of certain building renovations are being amortized annually; assets such as furniture and fixtures, office and motor equipment, have been expensed upon acquisition.

In our opinion, the accompanying statement presents fairly the cash receipts and disbursements of the operating fund for the nine month period ended September 30, 1965.

PATTERSON & RIDGWAY
Certified Public Accountants

December 17, 1965.
New York, N. Y.

The Chosen People Broadcasts		40,432.37
Student Training and Missionary Institute:		
Jewish students supported in part or in full, in training for Jewish Missionary work; also maintenance of Missionary Institute.....		12,109.78
Bible Conferences		26,415.66
Children's Work:		
Evangelistic, educational, handicraft and recreational supplies, outings, and Camp Sar Shalom		11,221.31
Relief to Needy Christian Jews.....		9,378.23
TOTAL MISSIONARY AND EVANGELISTIC DISBURSEMENTS		603,629.88
Administration:		
Salaries—Administrative and Office.....	34,333.96	
Leopold Cohn Memorial Building:		
Maintenance, fuel, building supplies, insurance, repairs, replacements, etc.	5,005.22	
General:		
Maintenance, equipment, supplies, postage meter, postage, printing, stationery, legal and auditing fees, and all items not properly chargeable to other classifications	16,998.54	
TOTAL ADMINISTRATION DISBURSEMENTS		56,337.72
TOTAL DISBURSEMENTS		$ 659,967.60

"Thou crownest the year with thy goodness..." Psalm 65:11

coming to the Mission some four years ago were very anxious to introduce us to their father; but on each occasion he managed to "dodge" the introduction. When they moved from the district recently, however, a change seemed to come over him, and he invited us to visit the family in their new home. This we did, and after driving us home, the father said very cordially, "You must come over again soon." Since this time, he has been seriously ill. Please pray for him and the family. They profess to be agnostics.

One young Jewish man, greatly confused by his past association with Rosicrucianism, visited us some months ago. His earnestness was very apparent, and his doubts and questions were freely forthcoming. While he seemed to feel his need for salvation, he repeatedly stated that he felt he could never personally experience this assurance. We urged from our own experience that personal feelings have nothing to do with the assurance of divine forgiveness, which is a revelation from God Himself. It was after many hours of intense discussion that he rose to go. When standing on the doorstep of the Mission he said aloud, "God, I take You at Your Word!" Early the next morning he phoned to tell us that after a practically sleepless night he had "come through." The change in him was plain to see when he visited us the next day—the heavy and careworn expression had given place to one of joy and peace.

Rev. Stanley S. Stock Retires As Pastor of Madison Baptist Church of Montreal, and Will Engage in Field Work for Your Mission

AFTER a distinguished career of over a quarter of a century in the Christian ministry, Stanley S. Stock has retired voluntarily from the pastorate of the well-known Madison Baptist Church of Montreal. His retirement was effective as of May 1965 when he became the Church's Pastor Emeritus.

In addition to his manifold duties as pastor of a large and growing church, Brother Stock has found time to act as Honorary Director of our Montreal Branch Mission from its inception in 1941. In fact, as he has told us in his article on page 8 of this issue, he was the moving spirit in founding our work in that city, and his interest has grown steadily throughout the years. He will continue to be our Honorary Director in Canada.

Brother Stock's interest in Jewish missions goes back to the time when as a young man he heard Leopold Cohn speak at the Erieside Bible Conference in Cleveland, Ohio. The interest in Jewish work implanted in his soul as a result of hearing that message culminated in the founding of our Montreal work.

Mr. Stock's retirement in May 1965 as Pastor of Madison Baptist Church now opens the way for him to devote more time than formerly to field work, on a part-time basis, for the American Board of Missions to the Jews, in the United States and Canada.

"Except the Lord build the house, they labor in vain that build it" . . . (Psalm 127:1).

Jewish Notes

By ALTHEA S. MILLER

Jewish Population. At the end of 1964 world population statistics included 13,121,000 Jews. Of these people, about 16% (2,239,000) live in Israel; approximately five and a half million in the United States.

Israel's total population at the close of 1964 was 2,525,000. This number included 202,000 Moslems; 55,500 Christians; 28,600 Druses and others.

United States Medical Grant. President Johnson recently announced that the U. S. Government had approved a grant of $176,400 to the Hadassah University Hospital in Jerusalem. The money is stipulated to be used for establishing a center for research in the field of artificial kidneys. Four similar grants have been awarded to American centers for this purpose.

What a glad day it will be when Israel and all peoples shall see ". . . the Sun of righteousness arise with healing in his wings . . ." (Malachi 4:2).

Dwindling Jewish Community. In recent years approximately one-third of the Jewish population has left Singapore for the Australian continent and the State of Israel. Although anti-Semitism is virtually unknown in the multi-racial society of Singapore where for 125 years there has been a well-established Jewish community, young people are leaving to obtain greater educational and vocational advantages.

First settlers of Singapore were Oriental Jews from Baghdad. In later years Singapore received Jewish refugees from Eastern Europe and Hitler's Germany. May God burden the hearts of Christians to pray for Israel that many sons of Abraham will turn to Jesus Christ before the day comes when there will be no place to hide.

Science and Research. An International Symposium on the Impact of Sciences on Medicine was held recently in Israel. The week-long symposium was organized to celebrate the 40th anniversary of the opening of the Hebrew University and the dedication of the Hebrew University-Hadassah Medical School's new building at Ein Karem, Jerusalem. Some 60 leading scientists from 12 countries participated in the symposium. Dr. Michael E. DeBakey, the noted heart surgeon from Houston's Methodist Hospital was chief lecturer.

Israel's Medical School graduates about 80 physicians a year. It now has 507 students in the medical courses; 123 in the dental school, 80 in pharmacy school, 67 in microbiology, medical sciences and public health. A unique feature of the school is the special medical course for students from developing countries. The course is conducted in English, and 73 students from 25 countries in Asia and Africa are now enrolled.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Does the statement, "God is not the God of the dead, but of the living" (Matthew 22:32; Mark 12:27; Luke 20:38), mean to imply that at the time Jesus made this remark Abraham, Isaac and Jacob were alive (resurrected), living as spirit beings? How do you make this compatible to the doctrine that when we die we are as dead as dodo birds until the resurrection?*

Answer: What the Lord Jesus Christ is stating here is proof that those who die are not "as dead as dodo birds until the resurrection." Abraham, Isaac and Jacob were living in conscious relationship with God albeit they did not yet have their resurrection bodies since Christ Himself is the firstfruits (1 Corinthians 15:23). When God made the statement to Moses which is here quoted He did not say "I was the God of Abraham, etc." when they were living three centuries ago, but He said "I am. . ." This shows that their conscious existence had been uninterruptedly maintained. It was the completeness of their nature in union of body and soul which had been interrupted, and this fact that they were consciously existing the Lord gives as evidence of the necessity of the resurrection in answering the Sadducees. The reason He goes back to Moses is because the Sadducees based their doctrinal teachings on the Torah rather than the Prophets and Writings. The profundity of this argument astonished the multitudes and put the Sadducees to silence.

Question: *Who is the Zacharias of Matthew 23:35 and Luke 11:51? Could this be the father of John the Baptist spoken of in the Protevangelium of James as slain by the altar? There is a similar story to this in the Talmud where the blood of Zacharias, the father of John the Baptist, was seen bubbling in the Temple. Does the Talmud tell us that Zacharias had a father named Barachias?*

Answer: The account in the Talmud (Gittin 57b and Sanhedrin 96b) does not refer to the father of John the Baptist but to the Zechariah of 2 Chronicles 24:22. I personally feel that the reference in Matthew 23 is to 2 Chronicles 24. The last book of the Hebrew canon is 2 Chronicles and so the scope from "the blood of Abel to the blood of Zachariah" would comprehend the entire period, canonically speaking, although chronologically the slaying of Uriah by Jehoiakim was later (Jeremiah 26:23). The difficulty here is the calling of Jehoiada, father of Zechariah (2 Chronicles 24:20), Barachias (Matthew 23). Berechiah was the father of Zechariah the prophet (Zechariah 1:1). Many involved explanations for this are given. Perhaps the simple fact that double names were frequently used among the Jews (Matthew, Levi; Lebbeus, Thaddeus; Peter, Simon) is a sufficient answer. It is not safe, on the basis of the omission in Luke 11:51 of "Son of Barachias," to consider it an interpolation in Matthew.

Question: *In Exodus 32:4 Aaron made a golden calf and said, "These be thy gods, O Israel . . ." He made an offering to it and later lied about it to Moses. Why, then, was he chosen to be a priest before the Lord?*

Answer: If the Lord were to mark iniquities who would stand? (Psalm 130:3). How wonderful are the words of verse 4, "But there is forgiveness with Thee . . ." It can be said of each one of us without exception: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities," Psalm 103:10. And what of Abraham and David? Now, without trying to minimize Aaron's part in the horrible apostasy, it was not he who made the statement you quote. The "they" of verse 4 refers to those who had made the image and handed it to the people. Although it was fashioned after the Egyptian *Apis* it was actually intended to represent Jehovah but was a direct violation of Exodus 20:4. Aaron's weakness is set forth all the way through. Why cannot the critics of inspiration see the hand of God here? A human author would have tended to excuse Aaron or paint him in a more favorable light. This incident seems to have been enough to make Aaron realize that his call to the priesthood was not based upon any merit or ability on his part. Those in the highest positions must realize their utter unworthiness if they are to be used of God. What an excellent illustration of 1 Corinthians 1:26-29 we have here. And let us not forget Leviticus 8:36, "So Aaron and his sons did all things which the Lord commanded by the hand of Moses."

* * * *

Question: *Will there be tears at the judgment seat of Christ for the individual Christians and, if so, how long will they last?*

Answer: The Scriptures dealing with the judgment of the believer's works certainly indicate that there will be those who suffer loss (see especially 1 Corinthians 3:15). This, and the realization that we have failed a loving Saviour, must result in some degree of sorrow. However, there is no stress laid upon this in Scripture nor is there anything said about tears of repentance. In fact, just after you read in 1 Corinthians 4:5 about the hidden things of darkness being brought to light and the counsels of the heart being manifest, the encouraging note is sounded that then every man shall have praise of God! Here is the wonderful grace of our loving Lord. Let us rejoice in it. Yes, everyone shall be praised. Let us shed our tears now for our failures and redeem the time as God in His grace allows it to us. The Scriptures usually used to teach that believers shall weep at that time and, perhaps, even for all of the thousand years, are Revelation 7:17 and 21:4 where we are told that God will wipe away all tears from their eyes. But look at the context. They are not tears of repentance. Revelation 7 describes those who came through the great tribulation, and it is the suffering of this time that is erased. In Revelation 21 the tears also result from suffering and pain. There is no connection made between these and the judgment of the believer's works.

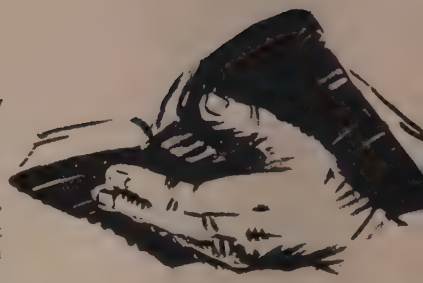
* * * *

Question: *Will you please tell me how you explain 1 John 4:16? "And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."*

Answer: We need to be very careful not to generalize here by putting any kind of love into the category of 1 John 4:16. By what he says in verse 5, John excludes the kind of love that belongs to the world. He is speaking of the kind of love that results from the new birth (verse 7), from accepting the love of God in Christ (verses 10, 11), from believing that Jesus is the Son of God (verse 15). This love is actually the result of God dwelling in us and is His love perfected in us (verse 12). So in verse 16 when John writes "we have known and believed the love that God hath to us" he has all this in view.

(CONTINUED FROM JANUARY)

The Book of Ezekiel



By CHARLES LEE FEINBERG, Th.D., Ph.D.
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CHAPTER XXXV

CONDEMNATION OF EDOM

THIS threatening prophecy is against Edom, called Seir. See Genesis 32:3 and 36:8. Israel and Edom were at enmity from their beginnings. Compare Genesis 27:41. Israel was commanded not to fight against them on their way to the land of Canaan (Deut. 23:7). Edom had many times manifested a hostile spirit toward Israel, rejoicing in their misfortunes and at other times allying themselves with Israel's enemies. Not only Ezekiel, but Isaiah, Jeremiah, and Obadiah denounced Edom.

The prophecy in 25:12-14 is elaborated here. Why a second oracle against Edom? It has been suggested that in the meantime Edom had aggravated its offences against Israel. It may appear at first as though the present prophecy belongs to the oracles against foreign nations. It is probably here as a point of contrast to chapter 36, that is, wrath for Mount Seir contrasted with blessing for the mountains of Israel. The sins of Edom were: (1) her aid to Babylon (v. 5); (2) her attempts to annex Israel's territory to her own (v. 10); (3) her vengeful joy over Judah (v. 12ff); (4) her perpetual enmity (v. 5; 25:15; Amos 1:11).

In the light of Isaiah 34:5 and 63:1-4 is there evidence to take Edom as representative of Israel's enemies in general in whatever place or time? Arguments have been advanced on both sides of the question. This much cannot be gainsaid, that Edom may be considered Israel's most bitter and inveterate enemy. See Obadiah 10; Psalm 137:7; Malachi 1:2-5. His enmity was ultimately against God, hence its seriousness.

1. The Desolation of Mount Seir. 1-4

> Moreover the word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it, and say unto it, Thus saith the Lord God: Behold, I am against thee, O mount Seir, and I will stretch out my hand against thee, and I will make thee a desolation and an astonishment. I will lay thy cities waste, and thou shalt be desolate; and thou shalt know that I am the Lord.

The complete prophecy, which has been viewed as a corollary of that chapter 34, goes from 35:1 to 36:15. Mount Seir covers the mountainous area settled by the Edomites between the Dead Sea and the Elanitic Gulf. The threat against the land involves, of course, the people living on it. Seir included the highlands east of the Arabah from the Dead Sea to the Gulf of Aqabah. See Deuteronomy 1:2. The main cities were Petra and Teman, which now lie in ruins. The prediction has been literally fulfilled. Edom was first subjugated by Babylon, then Medo-Persia, and then by John Hyrcanus the Hasmonean in 126 B.C., who compelled them to become Jews. There is no trace of the Edomites now, although their desolate cities can still be identified, as predicted by Obadiah (v. 18) and Jeremiah (49:13).

2. Edom's Perpetual Enmity to Israel. 5-9

> Because thou hast had a perpetual enmity, and hast given over the children of

Israel to the power of the sword in the time of their calamity, in the time of the iniquity of the end; therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, therefore blood shall pursue thee. Thus will I make mount Seir an astonishment and a desolation; and I will cut off from it him that passeth through and him that returneth. And I will fill its mountains with its slain: in thy hills and in thy valleys and in all thy water-courses shall they fall that are slain with the sword. I will make thee a perpetual desolation, and thy cities shall not be inhabited; and ye shall know that I am the Lord.

Now the prophet further elaborates on the sin of Edom. It consisted of a perpetual enmity which was the root of antagonism to the chosen people through the centuries of their conflict. See Genesis 25:22 ff.; 27:41. They had given over (lit. poured out) the people of Israel to the power of the sword. Israel is thus compared to water, which the Edomites so heartlessly poured out. The thus compared to water, which the Edomites so heartlessly poured out. The of iniquity. Here the phrases are explained as the time of their national calamity, that is, the iniquity which was punished by the end of the state. The reference is thus to the destruction of Jerusalem. Compare 21:29. Edom was indeed exemplary among the nations for her hatred and animosity toward Israel. The fact is found in the law, the prophets, and the writings of the Old Testament.

When the Lord warns Edom that He will prepare them unto blood, the meaning is that He will give them over to universal slaughter. Edom had not hated blood, for to hate blood is to have a dread of murder. Twice it is stated that blood will pursue them. This is retribution in kind. See for this principle Psalm 109:17; Matthew 7:2; 26:52. The four occurrences of blood in verse 6 constitute a play on the name of Edom in the original: *dam* and *Edom* (which means red). Because Edom had cut off the needy in Israel (Obad. 14), the Lord will cut her off by war. The result will be that none will traverse her land. The designation is for all groups, especially the caravans, for Edom's tribes were the channel of commerce between India, the East, and Egypt. This was the source of Edom's wealth.

The height of indignity in the orient is not to be properly buried. The slain of Edom will be found in the mountains, hills, valleys, and watercourses, all without benefit of burial. God's sole and final answer to perpetual enmity is perpetual desolation. Unrelieved desolation is decreed on this hostile power. It was then, as it is now, a fearful thing to fall into the hands of the living God. Compare Hebrews 10:31.

3. Edom's Covetousness of Israel's Land and Blasphemy against the Lord. 10-15

Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there; therefore, as I live, saith the Lord God, I will do according to thine anger, and according to thine envy which thou hast showed out of thy hatred against them; and I will make myself known among them, when I shall judge thee. And thou shalt know that I, the Lord, have heard all thy revilings which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to devour. And ye have magnified yourselves against me with your mouth, and have multiplied your words against me: I have heard it. Thus saith the Lord God: When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice over the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Edom, even all of it; and they shall know that I am the Lord.

When Israel was conquered, Edom thought it was the hour for her to subject the land of promise and unite the two nations. Most commentators understand the two nations and the two countries to refer to Israel and Judah with their territories. Either view makes sense in the passage. It would seem, however, that the ultimate design of Edom was to gain a definite advantage territorially for herself. But there was one element upon which Edom had not reckoned. It was the Lord who was there. This shows the enormity of the sin, for it was actually a design against the Lord Himself. It was not as though the land was with-

out an owner, for the Lord was there. See the promise for the future in 48:35. The Lord was there in Ezekiel's day in spite of the corresponding truth of 11:23. After Jerusalem's fall Edom moved into Judean territory, holding land as far north as Hebron. In 126 B. C. the Maccabean John Hyrcanus retook this area called Idumea (1 Macc. 5:3, 65).

The principle of recompense in kind is again set forth, for Edom will receive from the hand of the Lord in direct proportion to her anger, envy, and hatred against Israel. She cannot expect mercy who has shown none to others. See Amos 1:11 for Edom's behavior. By His visitation on Edom for their sins the Lord will manifest to Israel His zeal for His people and His land. This vindication of God's purpose will be displayed to Israel and all the nations. Even the sneers and derogatory mouthings of Edom against the land of promise have been taken into account by the Lord. The mountains of Israel in verse 12 stand for the land of Israel, just as Mount Seir stands for the land of Edom.

In reviling Israel the Edomites had actually belittled God and His workings among them. The Lord was completely identified with His people. For a similar situation see Matthew 25:40, 45 at the judgment of the nations. With verse 14 the prophet overleaps the intervening centuries to speak of the time when God's kingdom is realized on earth. At that time when the whole earth will rejoice, Edom will have no part in the earthly kingdom of Israel's Messiah. There will be a complete reversal of the former positions; now it is joy for Israel and the earth and desolation and woe for Edom. Some take the words *whole earth* in the restricted sense of all the land of Edom. If so, this is no stronger statement than has already been made more than once in this chapter. Though lexically possible, contextually it is not strong nor acceptable.

Again, it is emphasized that there are lasting consequences of hatred of Israel. The great powers of earth were under orders from God to chastise Israel from time to time. But there is a distinction to be made in the manner and spirit whereby these commissions were carried out. Examples are plentiful in Scripture: Jehu and Ahab's house (Hos. 1:4); the Assyrian and Israel (Isa. 10:7; 14:25); Nebuchadnezzar and Israel (Isa. 47:6-8). So it is here with Edom, but with this difference that they had not been delegated of God to punish Israel. The chapter closes with the statement which is virtually the signature of the Lord throughout the prophecy of Ezekiel.

PERPETUAL DESOLATION FOR PERPETUAL ENMITY

Though the contents of Ezekiel 35 may appear at times to be monotonous, yet the message of this portion of the book contains what can be considered one of the most vital in the entire Word of God. This chapter is inseparably connected with the covenant of Genesis 12:1-3. Edom, though so closely related to Israel, for Esau was the twin brother of Jacob, cannot escape the application of the Abrahamic Covenant. God had declared that He would curse him who cursed the seed of promise. This explains the strong language and the irrevocable judgment on Edom. When a nation gives itself over to perpetual hatred of Israel, then there is no other alternative than perpetual desolation from the Lord. Nation after nation has experienced this in the past, and some have done so in modern times. Ungodly men have not learned the lesson of history. Our day is witnessing a frightful recrudescence and revival of Jew-hate throughout the world, our country not excepted. This takes many forms, as well as the reforming of the old Nazi following with its old slogans and aims. Those of us who know this from the Word of God must do more than inveigh with might and main against this Satanic venom which can pull the structure of our land down upon our heads; we must with renewed prayer and doubled zeal and untiring concern seek to get the Gospel out to the downtrodden people of God. ☆

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(Continued from page 19, January issue)

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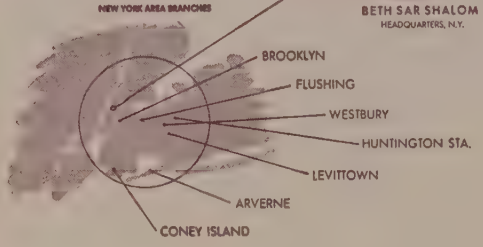

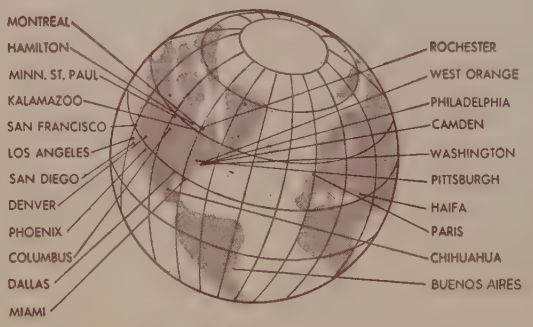

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THE CHOSEN PEOPLE

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Isaiah's prophecy is a miniature Bible. The Bible has sixty-six books; Isaiah has sixty-six chapters. The Bible is divided into the Old and New Testaments; Isaiah also is divided into two sections. The first, which has the theme of judgment for Israel's sin, can be called its Old Testament section; the second section has as its grand theme the suffering Servant of Jehovah and corresponds to the New Testament:

> Wonderful also is its comprehensiveness, the whole order of the New Testament being anticipated in it. It begins where the New Testament begins—with the ministry of John the Baptist, the voice crying in the wilderness, and it ends where the New Testament ends, with the new heavens and the new earth, wherein shall dwell righteousness.
>
> *Baron, David, "The Ancient Scriptures and the Modern Jew,"* p. 56.

The analogy between Isaiah and the Bible relates also to their structure. The Old Testament has thirty-nine books, the Old Testament division of Isaiah has thirty-nine chapters. The New Testament has twenty-seven books; Isaiah's New Testament section has twenty-seven chapters.

Isaiah's second section begins with chapter 40. This chapter in the King James version is undoubtedly one of the most sublime examples of prose in the English language. Simple, common, even homely words are used and the effect is majestic. Some of the profoundest sentences are written in words of one syllable, as, "all flesh is grass," and ". . . they shall walk and not faint." Although translated in the year 1611, the language is not archaic. These words form our speech now just as they did 350 years ago. In spite of the fact that the materials used are simple, the effect is stately. This chapter combines simplicity with grandeur. Its beauty of expression is attained without any license by the translators. Some of the more recent "versions" are actually paraphrases, not translations. The King James translators have reproduced both the letter and the spirit of the original.

God Comforts Israel

The beauty of this 40th chapter is one of its problems. The reader is easily lost in the language and rhythm, and may be inclined to forget that it has a message:

> Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins (verses 1, 2).

". . . My Word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

How to Meet the Argument That "No One Cares for Me!"

By Kenneth A. Reeves
Missionary, San Diego, Calif.

A Jewish acquaintance of mine in another city suffered a heart attack. Neither he nor his wife notified me of his condition. I learned of it through a missionary friend and went to see the man.

For many years this man has hardened his heart against the truth of God's Word and his need of accepting Jesus Christ as his Messiah-Saviour.

After we had talked in generalities for a few minutes my Jewish friend said, "No one cares for me or comes to see me." I told him that God cares for him and loves him, but that God wants him to believe His Word and to accept Jesus Christ as God's sacrifice for his sins. I reminded him of what God said to mankind when wickedness began to multiply after the flood, "My spirit shall not always strive with man," and that no one but God could tell how long he would live. Therefore, I said, it was important for us to talk of the things of the Lord for his sake, in order that he might know very definitely, should he pass into eternity, that his standing in God would be secure. Every time I pressed this subject upon him, of having the assurance of God's power to save, he would start talking of his heart attack. There seemed to be no acceptance on his part of anything I said. Nevertheless, as I left him, I told him again of God's eternal care and that I, too, cared for him, and I know that others care and are now visiting him. My heart ached for him, and as I continue to pray for him and his dear believing wife, I covet your prayers also.

Now a word by way of contrast to the foregoing story of one who clings to the thought that no one cares for him:

A few months ago a lady came into our meeting, having seen the sign outside of the building, "Beth Sar Shalom Fellowship." She was a Gentile, and wanted to take up Judaism. I explained to her that we were a Christian organization, and though we had no argument with Judaism, we felt that it did not go far enough into the Word of God, and that perfect peace could be found only in the Lord Jesus Christ. This lady has called me many times on the telephone for counsel concerning her faith in the Lord, and my wife and I have spent hours in her home teaching her the Word of God. At our last meeting together she told us that during the week just passed, she had cried out to God in the night and had accepted Jesus Christ as her Lord and Saviour. Two things, she told us, had impressed her and led her to her decision, first, that Jesus gave Himself willingly for her sins, and, secondly, that someone cared other than God.

How important it is that we who are in the blessed work of carrying the Gospel to the lost ones of Israel, let them know that someone cares for them!

field REPORTS SENT IN BY OUR WORKERS

THE DAUGHTER OF A SECRET BELIEVER IS SAVED

Another Jewess Comes to Christ

By Mrs. Hanna Wago
Missionary, Denver, Colorado

It was our pleasure during the past year to become acquainted with Mrs. F., a Jewess who is now a believer in the Lord Jesus Christ. Mrs. S., a very dear friend of our Mission for many years and one who dearly loves God's covenant people, had been visiting Mrs. F.'s mother (Mrs. B.) weekly, in a nursing home. Although she had been earnestly praying for her, she had not witnessed to her of Christ.

One day Mrs. S. invited me to go with her and meet Mrs. B. When we reached the nursing home Mrs. B.'s daughter (Mrs. F.) and a friend were there visiting her also. I did not know whether I would have another opportunity, so I told them about my husband and about Jewish scholars of the past who had been believers, as well as many Jews of the present day who are absolutely convinced according to the Word of God that Jesus is the true Messiah Who was to atone for the sins of the world, and Who will come a second time to set up His kingdom and rule the world in righteousness.

There was no comment at the time, but when Mrs. S. saw Mrs. B. the next week, Mrs. B. confided to her that she had been a secret believer for many years, since young womanhood in Austria. Since then Mrs. S. and mother B. have been very close, reading the Bible and praying together.

The daughter, Mrs. F., also became deeply interested and accepted the invitation to come and meet with us. However, for several months sickness prevented her from doing so. She was confined to the hospital and Mrs. S. went to see her there. It was then that Mrs. F. opened up her heart asking many questions. Mrs. S. is a good little Bible student and having attended our Bible study meetings for several years, she is well qualified to witness to her Jewish friends.

Mrs. F. got better and began to come to our meetings. We were so happy to have her and were able to answer many of her questions. She told us that she had been a rebel since she was about 5 years old, she had wanted to know many things about God and Judaism and had wanted to touch and read the Scrolls just like the men do. We spent many happy hours together and gave her materials and charts to read and study at home.

Mrs. Baer and I went to Los Angeles for a while, during which time our faithful friend Mrs. S. carried on, spending many hours with Mrs. F., and by the time we returned Mrs. F. was ready to make a public confession of her acceptance of the Lord Jesus Christ as Messiah and Saviour. Since then she has also followed the Lord in baptism and joined Maranatha Baptist Church, and she is now studying at the Denver Bible College. Pray for her.

A Practical Demonstration in a Jewish Delicatessen

By Harry Jacobson
Missionary, Mid-west District

One sub-zero day in St. Paul after making two calls and finding no one at home, I dropped into a little kosher delicatessen store to get out of the wind for a moment.

I struck up a conversation with the elderly Jewish man behind the counter who said he was not the owner. When the owner, a younger man, came in, the counterman introduced me with, "Joe, here is a meeshunary. *Er vil machn fun du a Goy*" (He wants to make you a Gentile).

The owner growled that he was born a Jew and would die a Jew, and walked away. I continued to talk to the counterman. He told me he attended an orthodox synagogue. I spoke to him about the Messiah whom God had promised to send and asked him whether he believed that God would keep His promises. He said he believed God but couldn't see how Jesus was the Son of God. I opened my Bible at Deuteronomy 18:15 and got him to look at it. He said he didn't want to read anything.

I told him that there was one chapter in the Jewish Bible that orthodox Jews were not permitted to read, because the rabbis forbade them to do so, Isaiah chapter 53. I asked him if he had ever stopped to ask himself, "Why is it all right to read the rest of Isaiah but not this chapter?" While he was pondering this, I opened my Bible again and showed him the chapter. He started to look at it, but the store owner kept glancing over at us, and the counterman got nervous, and said, "I don't care what it says, *Ich vel nit lezn*" (I will not read).

At this point a very old man came into the store and berated the counterman in vehement Yiddish for selling him a bottle of gefilte fish which he said was *treyfah* (unclean, not kosher) food. A heated argument took place over the wording of a label on the back of the gefilte fish bottle, the customer claiming it described the contents, the counterman claiming it was a recipe to be made with the gefilte fish. Both of us tried to convince the customer that it was only the recipe which might be *treyfah* and not the gefilte fish. But the customer continued to curse us and walked over to the store owner.

This was for me a made-to-order demonstration of a man refusing to read the labels in order to understand the difference between the contents of the bottle and the suggestion for a recipe. "You see," I said to the counterman, "nothing could convince your customer *to read* the label!" The customer had *refused to read* the labels just as the counterman had *refused to read* Isaiah 53.

Hoping the counterman saw the point, I gave him our Bible study program, entitled, "We Believe in a Glorious Future for Israel," and our tract "21 Reasons Why I Accepted Christ." I promised to go back.

I am praying for this counterman and the store owner. Please pray with me. This contact is being followed up by David Woods, our new missionary in Minneapolis-St. Paul.

Another Jewish Soul Won to Christ

By Fanny and Jens Petersen
Missionaries, Philadelphia, Pa.

When I had the opportunity to speak at a chapel service last year, I observed a Jewish man in the audience who appeared to be listening intently to my message. I enquired about him in an effort to speak with him personally but could obtain no information.

Later I received a call telling me that the man I had inquired about was a terminal cancer patient in a hospital, and that he had heard the Gospel repeatedly, knew it and understood it. The friend who called didn't know exactly how to deal with a Jew, and asked me to come and talk to the sick man.

When I called on the man, he remembered me, but he could not speak. The cancer had closed his vocal cords and he was able only to make a few rasping sounds through a mike. But he could hear and understand every word I said to him. He wrote on a piece of paper that he was very lonely and wanted to leave it all. I spoke to him in Jewish which seemed to make him happy, for he wrote, "Thank you."

Getting right to the point, I asked him if he knew he was a sinner and could do nothing to save himself. He wrote, "Yes," he knew that. I asked him if he knew the Messiah had come and was coming again. He answered, "Of course!" Then I asked him if he wanted this Messiah Jesus to come into his life and care for him in all things, and if he wanted to live in Messiah Jesus and He to live in him. He answered in writing that he did; and a smile of relief appeared upon his face.

We prayed, and this dear Jewish soul gave himself to the Lord. I then explained to him that inasmuch as he now belonged to Messiah Jesus, he must wait until Jesus calls him to the home being prepared for him where there will be no more pain, or suffering, or want, or loneliness, and where God Himself will wipe away all tears from his eyes. A glow came over his face the like of which I have seldom seen. I offered him our Prophecy Edition of the New Testament which he took and covered with both hands, holding it tightly, as if he were afraid I might take it back. I assured him it was his to keep, and he wrote, "Thank you."

This soul has since gone to his eternal home, and at the final farewell his face appeared to behold the glory of his newfound Lord.

Retired Prize-Fighter, Now 70 and Ill, Accepts the Lord

By Walter J. Atkinson
Seattle, Washington

Through a good friend of mine and of the American Board of Missions to the Jews, I was introduced to this once well-known figure in the world of sports, and heard his story. He told me he was born into the bosom of an orthodox Jewish family in Czarist Russia where he received a good education in the Gymnasium of High School and Junior College.

He came to the U.S.A. at the age of 18 as an immigrant and attended the University of California. Then he enlisted in the U.S. Marines and fought in the Mexican Revolution and World War I. After this he went into athletics and professional boxing, or, as he calls it, the fighting game. He engaged in 57 ring battles, winning them all by knockout or technical knockout, and became welterweight champion.

In 1926, while still champion, he retired from his career as a professional boxer. Today, facing retirement from his career as a human being, and confined to the hospital, he has accepted the Lord Jesus Christ as his personal Saviour and Messiah, and is confidently looking forward to a home in his "Father's house" of many mansions.

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Long Island Workers*

GOD

GOD IS BLESSING OUR HUNTINGTON STATION MINISTRY

By Mrs. Clara Rubin

When we began our Mission work among the Jewish people in this area, we were met with much persecution and opposition. When those who opposed us saw that they could not prevail, they said, "Oh, well, it won't last." But when God begins a work we know that He will "perform it until the day of Jesus Christ," and we are now in our tenth year of bringing the Gospel of *Yeshua Ha Masheach* to our Jewish people. Though many people in our vicinity do not believe in what we teach, we are no longer persecuted. In fact, we are highly respected here in town and in the many other towns on Long Island where we have been witnessing.

God has given fruit in the children's classes held here every Monday afternoon. Our desire is to reach more children, so do pray with us that God will lead us to them.

Our Tuesday women's class is a great joy. Most of the women who attend have received the Lord Jesus as Messiah and Saviour and we praise God for this and for the joy of watching their lives as they have changed. Each one can testify to God's help with her crushing burdens and trials; and each is praising God for victory as she walks and talks with *Yeshua* daily and grows in His Word.

God has wondrously blessed our monthly Saturday night meeting. Our large room is filled to overflowing with people from near and far. My husband, Joe, helps with the transportation so necessary in this area. He also conducts the meetings. Our messages are directed to reaching the hearts of the unsaved Jews with the assurance of forgiveness of sin and eternal salvation through the blood of *Yeshua*, our *Yom Kippur* (or, *Kipporah*). At these meetings we have seen souls saved who are now winning others to the Lord Jesus Christ.

Just such fruit is the Raymond Cohen family of Norwalk, Conn. Brother Cohen now teaches Jewish evangelism every Sunday evening at the Trinity Baptist Church in Norwalk. This church has also given over their Sunday morning radio broadcast to reaching the unsaved Jews in that area. We are praying with them for a Jewish work to start in Norwalk.

Another phase of our work is acquainting Gentile Christians with the necessity

*Rev. and Mrs. W. T. Ennis; Ruth Wardell; Eleanor Bullock; Mr. and Mrs. J. Rubin.

is blessing our ministry

of bringing the Gospel to the Jewish people. Some of these dear Christians did not know that our Jewish people are still included in God's plan of salvation. We count it a great privilege of God, to have seen fruitful results in this field.

Though God called us to start a work here in Huntington Station, Long Island, He has also used us as vessels to reach Jewish people in other states. Invitations to speak in churches have come to Mr. and Mrs. Raymond Cohen and my husband, Joe, and me from Connecticut, Rhode Island and Massachusetts, as well as a number of towns on Long Island. As a result of our meetings, we have made contacts with Jewish families in those places, and have sent to them Bibles, tracts and letters of Jewish evangelism, and have also been able to speak directly to some of them.

We thank God daily for the faithful Christians we have met who are bringing the messages of Israel's redemption in *Yeshua* to Jewish people. We know that He will give them the joy that He always gives to all who serve Him. They will yet reap from the seeds they are sowing, for God never fails to answer the faithful prayers of those who stand on His promise that His Word will not return unto Him void. We want to thank all of our friends who remember us in prayer, and we ask God's blessing upon them.

OUR LEVITTOWN WOMEN

By Miss Eleanor Bullock

Monday is a happy day at Levittown, as it is on Monday afternoons that our women meet for prayer and Bible study. I wish you could hear the earnestness with which some of these women plead with God for the salvation of their husbands. There is also great eagerness in the Bible study period, and often there are questions and discussions concerning the lesson which continue long after the meeting is over.

On special occasions we meet at a local diner, eat lunch together and have a time of happy fellowship. There is always a personal interest taken in one another's joys and problems, and so we form a happy family in the Lord.

Some of the women who attend live a distance away, in Freeport, Massapequa, Bethpage, Hicksville, East Meadow and Uniondale, and we seek to provide them with transportation. This creates a problem and makes it difficult to take care of the new ones who desire to come.

The last Sunday evening of each month is set aside for an informal time of fellowship and Bible study, and Rev. and Mrs. Ennis, Miss Wardell and I urge those who attend our women's meetings to bring their unsaved husbands and Jewish friends at that time. We try to make any unbelievers or guests present feel at home among friends, as we present the good news of the Messiah to them.

Often at these gatherings we show colored slides of various sections of our country and other lands, and sometimes pictures of the Mission people and past activities, recalling the good times which we have had in the Lord.

We are thanking God for the spiritual growth which we continually see in the lives of the Jewish believers who attend these meetings, for which we give Him all the glory. We covet the prayers of our Chosen People friends for the removal of the problem of transportation, and for the continued growth of this class, both as to spiritual life and as to numbers.

OUR YOUNG PEOPLE ON LONG ISLAND

By Miss Ruth Wardell

It is my privilege to work among the children and youth in the Levittown and Huntington Station branches of the Mission. Weekly Bible clubs consisting of recreation, handcraft, and Bible lessons are held in each station.

In Levittown the children and teen-agers meet together on Wednesdays after school. Mr. Ennis, from the Flushing mission, does a wonderful job of teaching the teen-agers while I teach the children. This group is a special joy because of their ability to learn quickly and their sincere love for the Lord Jesus Christ. Many of them are avid witnesses at home, school, and during play.

Our young people look forward to their monthly outings. This fellowship draws the young people close to Christ, and much closer to each other. In addition to their weekly classes and monthly outings throughout the year, these young people and children enjoy a three-day retreat and two weeks of summer camp. This well-rounded program helps the children to accept Christ and to grow spiritually, physically, emotionally, mentally, and socially.

About fifty members of Beth Sar Shalom from Flushing, Levittown and Huntington Station, including our young people from these branches, began the year 1966 by meeting in the annex of the Levittown Baptist Church to share testimonies, skits, and a candlelight service as the new year came in. This proved to be one of the sweetest and most blessed New Year's Eve services I have ever attended.

OUR WESTBURY MEETING

By William Ennis, Missionary, Flushing, New York

We gathered in the Friends Meeting House, Westbury, Long Island, for our monthly Sunday afternoon and evening fellowship of Jewish believers. This is a family type of meeting, with supper served between the sessions, which gives us an unusual opportunity of bringing the Lord Jesus Christ to Jewish friends and relatives.

Westbury Meeting Place

A Children's Class

Group of Children and Young People

Those who attend the meeting come from Brooklyn, Flushing, Levittown, Huntington Station, other Long Island towns and even from Connecticut.

Miss Bullock, Miss Wardell, Mrs. Rubin and Mrs. Ennis and I are kept busy meeting the many varied needs of programs, kitchen, nursery, welcoming guests, counselling and tending the sheep.

From the first prayer before the meeting, to the last push of the clean-up broom, we secretly rejoice in the satisfying realization that none of our labor is in vain in the Lord.

THE CHALLENGE OF OUR FLUSHING STATION

By William T. Ennis, Missionary, Flushing, L. I.

The Flushing area in the Long Island, New York, Metropolitan section this year presents a greater challenge for witnessing to the Jewish people than ever before.

In our September 1965 gathering six unsaved Jewish newcomers were present, and again in October an additional six new faces appeared. This is quite unusual and is a real encouragement.

Mr. and Mrs. E., newly saved, are a joy to our heart. They are bubbling over with excitement at what the Lord is doing for them and through them. The night before Thanksgiving they came bringing a Thanksgiving turkey for us, and also a recording tape containing many Christmas carols. They told of answered prayer for an unsaved friend with a record of heart attacks. Recently when out visiting, he began to have chest pains after dinner, and said to his friend, "Joe, take me home in your car." The friend, however, wisely drove him to the hospital. Prayer went up for him, and not long afterward subsequent x-rays showed that another heart artery was now supplying blood to the damaged area. "The doctors are baffled," murmured Mr. and Mrs. E., "but we know the answer! God heard our prayer for him so that we can tell him about the Lord Jesus."

We ask our Chosen People readers to join us in prayer for Mr. H. G., who has made a profession of faith, but still has a problem concerning drinking. Some of us, including Mr. and Mrs. E., are praying for him, that the Lord will give overcoming strength for this need.

We are driving Mr. H. G.'s two sweet, little children to our children's Bible Club held in Miss Wardell's Mission home, in Levittown, Long Island, each Wednesday afternoon. This means two more will be eligible for your Mission's wonderful Camp Sar Shalom this summer. We believe it also means that the Lord Jesus will save their souls in Camp—or sooner.

Thank you, dear reader, as a member of our Mission family, for your prayers and giving which enable us to continue in such a precious ministry as this is.

Jewish Notes

By ALTHEA S. MILLER

Arab Re-Arming—A leading American Newspaper recently reported that Arabs are quietly building up and re-equipping their armies for the eventual "day of reckoning with Israel." With little outward display but determined purpose to eradicate Israel as a Jewish state, every Arab leader is bending all efforts. Indeed, this is the *one* area of unanimity among Arabs.

As I read of this united Arab intent, punctuated as it is with venomous hatred, I remembered God's covenant with Abraham, ". . . I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:2, 3). God cannot lie. The Arab nations reckon without Him.

Light from Zion — Developing nations of the world in Africa, Asia and Latin America testify that they've been receiving "light from Zion," the "light" being in various forms of technical, medical, and educational assistance as well as in graphic demonstration of democratic values as they pertain to mastering human and technical problems. God hasten the day when the law of the Lord will be written in the hearts of Jacob's sons and radiate therefrom to all the world. Only when Israel is spiritually fulfilled will she fulfill God's ultimate purpose for her.

Israel on move for more water—Word comes out of Jerusalem that the rapidly expanding Israel will require far more than its present water potential and is looking for a "second Jordan River." Hopefully, this "second Jordan" will consist of huge desalination plants that will turn salty or brackish water into sweet, and do it economically.

Scientists are pooling theories and new techniques to gain use of the Mediterranean and Red Seas. Solution to the complex water problem must come soon since Israel is already using 75% of its water potential. At present there are three small desalination plants in Israel, but the big break-through is expected in 1972 when the first nuclear-powered plant goes into operation. This joint venture with the United States is designed to produce electricity and is expected to produce 100 million gallons of fresh water daily.

While Israel frantically searches for natural water only to need more and more, what are we believers doing to give them the Water of Life which will assuage their eternal thirst? It was Jesus Christ Who said, ". . . whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Let us rise up and TODAY give that Water to the Jew! Why not give a tract or a word of testimony to your Jewish friend?

Deep-water port, Ashdod—In July of 1964 I stood on Israel's southern Mediterranean shore and watched the beehive activities in the development of a deep-water port, at what seemed to be an almost non-existent town called *Ashdod.* Further, construction activities were not confined to the water front. All around a carefully designed area destined to become a thriving seaport town, residence apartments, office buildings, and factories, including a well-known cosmetics firm, were being erected with all dispatch. The vigor and animation with which this building program was being carried out belied the fact that it was all being carved out of what had previously been bleak desert. My whole being responded with an enthusiastic mental salute to the vision and vitality of this tiny nation, not yet 18 years old, which has accomplished the seemingly impossible.

November 21, 1965 was Ashdod's red-letter day. This southern Mediterranean seaport was opened to traffic. The first ship to call on a routine commercial assignment at the brand new port was the 6,000-ton Swedish freighter, *Vingaland,* with a consignment of granulated sugar.

Ashdod port will handle mineral exports to the west originating in the Negev (southland). Cargo from the northern section of the nation and all passenger traffic will continue to go through the deepwater port of Haifa. The country's third major port today is Eilat on the Red Sea — Israel's gateway to East Africa and the Far East.

Russia and Jews—A report out of Washington prepared for the Senate internal security subcommittee by the legislative reference service of the Library of Congress states unequivocally that anti-Semitism is now an official policy of the Soviet Government. The report alleges that Jews are considered a security risk group and have virtually disappeared from the diplomatic service as well as the armed forces. The Russian bear is again showing its claws.

Education. Mr. Zalman Aranne, Israel's Minister of Education, recently announced the Ministry's plan for building 55 post-elementary schools in the next five years. According to Mr. Aranne, these schools will be built in development areas and in towns where there is a substantial immigrant population. The chief thrust of these new high schools is planned to help immigrant children overcome the handicap of substandard education in the countries of their origin.

Eleven comprehensive schools (secondary schools offering parallel courses in academic and vocational subjects) are already under construction. The total cost of the building of these schools is figured to be something over 33 million dollars. Half of the total cost will come from *Mifal Hapayis,* the national lottery, in the form of long-term, low-interest loans. The other half will be raised by the Israel Education Fund.

Reform Judaism speaks — Debate on liberalization of laws on abortion, divorce, breaking with ancient tradition on the matter of seeking converts, sex education and other matters absorbed the attention of leaders of the Union of American Hebrew Congregations at a recent conclave in San Francisco. The smoke raised by some hitherto moot questions hasn't settled yet.

According to one spokesman, "Reform Judaism is a moving, constantly changing religion. But it is even more than a religion. It is a way of life, constantly being molded to the needs of our times, searching for new concepts regarding man's relationship to God." According to Max L. Sands, president of the Pacific Southwest Council, Reform Jews "search for an understanding God that we here in America can live with comfort and without hypocrisy." Reform Jews try to make a better world here and now. For the hereafter there is a saying in Judaism, "Let God work that out."

Our hearts yearn after these "lost sheep" even as our Lord's heart did when He drew near to Jerusalem and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! . . . (Luke 19:41, 42).

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *When does sanctification take place?*

Answer: I believe that much of the confusion about sanctification today is due to the fact that we have not rightly divided the word of truth regarding it. The Scriptures present sanctification as past, present and future for each believer. At the time we accepted the Lord Jesus Christ as our Saviour we were sanctified by the offering of His body once for all (Hebrews 10:10-14). This has taken place and is therefore past (never to be repeated) but continues for ever so that Paul can say "ye are sanctified" (1 Corinthians 6:11). This is our *positional* sanctification. In addition to this there is a present progress of sanctification taking place through the word of God. This was our Lord's prayer for His own in John 17:17, and it is Paul's prayer in 1 Thessalonians 5:23 that this sanctification will reach our entire man (sanctify you wholly), body, soul and spirit. This is our present or *progressive* sanctification. When we see the Lord Jesus as He is we shall be like Him (1 John 3:2). This is the holiness which we shall have at the coming of our Lord Jesus Christ (1Thessalonians 3:13) and is our *ultimate* sanctification. Let us parallel the three:

Past—by the blood of Christ—instant —positional

Present—by the word of Christ—progressive—experiential

Future—by the presence of Christ—complete—ultimate

Question: *Is not the fourth commandment to remember the sabbath day included in Revelation 14:12, "here are they that keep the commandments of God, and the faith of Jesus"? If so, why then and not now?*

Answer: The expression "that keep the commandments of God" does not precisely indicate what these commandments are any more than the statement to "have the faith of Jesus" gives a creedal presentation of New Testament faith. The one balances the other and both together indicate that these saints are believers in both the Old and New Testaments. I have stated it this way because they are not necessarily only Jewish believers but may include, like today, Gentiles who are "grafted in." In Revelation 12:17 the similar expression seems to be limited to Jewish believers by the statement "the remnant of her seed." This does not mean that these believers are "on Old Testament ground yet, as to law" any more than do the statements in 1 John 2:3, 4; 3:22-24 and 5:2, 3. The Old Testament itself points us to our obligation to keep the commandments of the Lord Jesus Christ (Deuteronomy 18:15-19) and this we do not in the oldness of the letter but in the newness of the spirit (Romans 7:6). Since the teachings of the Lord Jesus were those of the Father (John 17:7, 8) these are His commandments, and the true believer does not find them to be grievous (1 John 5:3) nor does he desire to be free from them. What,

therefore, the New Testament affirms of the commandments of the Old he joyfully follows. He finds the laws of sacrifices and offerings fulfilled in the Lord Jesus Christ and finds in Him also his sabbath rest and observes, as the early disciples, the day of His resurrection and walks in this newness of life.

* * * *

Question: *What is the "great house" of 2 Timothy 2:20?*

Answer: The Latin expositors generally took the great house as the professing Church while the Greek expositors considered it to mean the world. Expositors ever since have been thus generally divided although the majority of commentators consider it to be the visible Church. Many Scriptures are brought into the argument such as the parable of the net in Matthew 13, the house of God in 1 Timothy 3:15, the body of 1 Corinthians 12:14-26, and the vessels of Romans 9:19-23. But let us consider the context itself. Paul has just advised Timothy to shun profane babblings and cites Hymenaeus and Philetus who, in their views of the resurrection, were overthrowing the faith of some. Obviously, they were counted as those who professed faith in Christ. This leads Paul to state that even though some had been overthrown the foundation of God stands firm, and the Lord knows His own. To illustrate the possibility of such a condition existing, Paul uses the metaphor of a great house. Call it what you will, Paul is referring to the individuals who have named the name of the Lord (verse 19). In such a group, just as there are variations of attainment (represented by the various types of vessels), so there are some to honor and some to dishonor. Among those to dishonor Paul, no doubt, includes Hymenaeus and Philetus. From such Timothy is to purge himself, and not Timothy only but also all true believers ("If a man therefore . . ."). This places a tremendous obligation upon all of us today who are born again to separate from all who do not abide "in the doctrine of Christ" (2 John 9-11).

Question: *Does the tree in Revelation 22:2 bear twelve kinds of fruit each month?*

Answer: The Greek here is simply "a tree of life producing fruits twelve, according to each month rendering the fruit of it." This could be twelve varieties of fruit or twelve crops of fruit. Ezekiel 47:12 does not help us to determine this since the new fruit every month could be the same kind (the Hebrew reads "first-fruits") or a different variety. The abundance and freshness of the supply is, at any rate, here indicated.

* * * *

Question: *Would you please explain to me whether Exodus 17:5-7 and Numbers 20:7-13, 24; 27:14; Deuteronomy 33:8 and Psalm 81:7* all *refer to the* same *incident? This question has puzzled me because once it says, "speak to the rock" and another time, smite the rock."*

Answer: The incidents to which you refer are different both as to place and time. The first took place at Rephidim (Exodus 17:1) at the beginning of the wanderings and the other at Kadesh (Numbers 20:1) near the end. The accounts of what transpired are likewise different. The fact that Moses gave to both of them the name *Meribah* (Exodus 17:7; Numbers 20:13) was because both of them had been places of "strife" and the second was so like the first as to be given the same name. Both incidents are referred to in Psalm 78:15 where it says, "He clave the rocks in the wilderness . . . . " Note the plural. Perhaps the fact that Moses was told to smite the rock the first time prompted him to do it the second time even though God had only told him to speak to it. Here is a deep lesson on obedience to the *exact* command of God, not what we think it might be or ought to be or even had been. The waters of Meribah are often referred to in Scripture. The reference may be to both instances as in Psalm 81:7 or to the first as in Deuteronomy 33:8 (identified by the reference to *Massah* in Exodus 17:7) or the last as in Psalm 106:32 where "it went ill with Moses."

(CONTINUED FROM FEBRUARY)

The Book of Ezekiel

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CHAPTER XXXVI

THE CONVERSION OF ISRAEL

CLEARLY and forcefully this chapter presents the prerequisite regeneration which Israel must experience before they can enter nationally into any of the blessings God has indicated for them. This portion was doubtless in mind when the Lord Jesus spoke to Nicodemus (John 3) concerning the new birth. Throughout the early section of the chapter there is a studied contrast with what is stated of Edom in chapter 35. As indicated in the previous chapter, verses 1 to 15 of this chapter are connected with chapter 35 as one continuous prophecy. The passage gives the opposite of that which was warned in chapter 6.

It has been recognized that the chapter contains the most comprehensive enunciation of the plan of redemption to be found in this book, setting forth all the factors that comprise God's plan of salvation. Ezekiel's presentation is so orderly and unified that he has been called "the first dogmatic theologian." It is in place here to detail Ezekiel's doctrine of the salvation of Israel into its component parts. The salient factors are as follows: (1) The preeminent motive in their redemption is the glory of God, verses 22, 32. (2) Israel will know ultimately that their God is the Lord, verse 38. (3) There will be an abhorrence of their sins, verses 31, 32. (4) Forgiveness of their sins will be realized, verse 25. (5) Regeneration will be effected, 11:19; 18:31; 36:26, 27. (6) The gift of the Holy Spirit will be granted, verse 27; 37:14. No prophet before him assigns the ministry of the Holy Spirit in regeneration such a precise place as Ezekiel does. (7) Included is obedience to God's laws, verse 27: 11:20.

The chapter constitutes the acid test for those who would explain prophecy in any other than the literal method. It must be admitted, even grudgingly, that the chapter is speaking of a literal Israel, a literal land, and a literal regeneration experience. Those who suggest the passage may be expounded in a typical or figurative fashion do not make out a convincing case, first, because they give no valid reason for departing from the literal, common sense interpretation, and secondly, because in their comments they are forced to treat the promises as literal ones.

1. Israel's Land Taken by the Enemy. 1-7

And thou, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord. Thus saith the Lord God: Because the enemy hath said against you, Aha! and The ancient high places are ours in possession; therefore prophesy, and say, Thus saith the Lord God: Because, even because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of talkers, and the evil report of the people: therefore, ye mountains of Israel, hear the word of the Lord God: Thus saith the

Lord God to the mountains and the hills, to the watercourses and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and derision to the residue of the nations that are round about; therefore thus saith the Lord God: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Edom, that have appointed my land unto themselves for a possession with the joy of all their heart, with despite of soul, to cast it out for a prey. Therefore prophesy concerning the land of Israel, and say unto the mountains and to the hills, to the watercourses and to the valleys, Thus saith the Lord God: Behold, I have spoken in my jealousy and in my wrath, because ye have borne the shame of the nations: therefore thus saith the Lord God: I have sworn, saying, Surely the nations that are round about you, they shall bear their shame.

The prophet directly addresses the mountains of Israel and the land, so the people may understand God's plans for it in the coming days. The mountains thus represent the people as well as the land. The enemy referred to is Edom in particular (35:10 with 25:12), but others are not thereby excluded. The mention of ancient high places is not in the usual sense of idolatrous areas, but of the mountain land of Israel, which has had a long history behind it. See Deuteronomy 32:13; 2 Samuel 1:19, 25. The boast of the enemy had been that he was in full control of the land of promise. Ezekiel is so passionately stirred that he repeats the word *therefore* five times (verses 3, 4, 5, 6, 7). The enemy had in mind to swallow the people of God. The verb is literally "to pant" or "snuff up," a figure from the panting of wild beasts, as a wild beast ravenously smells after prey to devour it. See Psalm 56:1, 2. The residue of the nations refers to those not conquered and destroyed by the Chaldeans, that is, the Ammonites, Moabites, and Philistines. Israel was the subject of the conversation of idle talkers. The "lips of talkers" is literally the "lip of the tongue" for "the lip of a man of tongue," thus a talker or talkers in general. They were slanderers and defamers. This was foretold already in Deuteronomy 28:37, then in Jeremiah 24:9.

The multiplication of particulars in verse 4 serves to show God's care over the land whereby He observes all. The mountains of the land are seen in relation to the people as the leaders are to the people. Whenever the Lord's will and holiness are infringed upon, His reaction is characterized as one of jealousy. This is His zeal in wrath to vindicate His holiness and truth. The residue of the nations is involved, because they also viciously rejoiced at the desolation of Jerusalem and the land. The greatness of God's wrath is explicable on the ground that they were plotting and devising against His land. Therefore, the inhabitants of the land were cast out as a prey.

Because Israel has borne the contempt, both in words and deeds (vv. 3, 4), of the nations, the latter will bear their own shame. To emphasize the seriousness of the matter the Lord has sworn (lit., lifted up the hand) that the godless nations will experience retribution in kind. It will be shame for shame and reproach for reproach. It is vital to remember that such action on God's part does not reveal in any sense a partiality toward Israel. It is rather a vindication of God's glory and will, for He has condescended to link His purposes on earth with the people of Israel.

2. The Future Fruitfulness of the Land. 8-15

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the waste places shall be builded; and I will multiply upon you man and beast; and they shall increase and be fruitful; and I will cause you to be inhabited after your former estate, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children. Thus saith the Lord God: Because they say unto you, Thou land art a devourer of men, and hast been a bereaver of thy nation; therefore thou shalt devour

men no more, neither bereave thy nation any more, saith the Lord God; neither will I let thee hear any more the shame of the nations, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause thy nation to stumble any more, saith the Lord God.

Ezekiel predicts that the land to which Israel will be restored will be productive, populated, and peaceful. These prophecies, especially those in verses 12 to 15, could not have been fulfilled in the return from Babylon. The promise of productivity is addressed directly to the mountains of Israel themselves. The present great reforestation projects in the State of Israel, amazing as they are, are only harbingers of the reality to come. The conditions depicted here are clearly millennial. When the prophet states that they are at hand to come, he means not Israel, but the blessings just promised. From the viewpoint of the prophet these promises are near at hand. Thus many take the primary reference to the return from Babylon. But the prediction is not completely fulfilled until the future restoration, of which that from Babylon was a foreshadowing.

Because the Lord is exercised on behalf of Israel, the land will be rejuvenated in order to be ready for occupation by those returning from worldwide dispersion. But the productivity of the land is useless unless there be men to enjoy and use it, so the prophet foretells the great increase in population and even of the animals of the land. There will then be an approximation in the land of those conditions which existed in the days of Israel's prosperity, in fact, they will be better than in the halcyon days of Solomon. The prophet elaborates on the theme of the occupancy of the land by the people of Israel; it is they who will walk again upon the mountains of Israel. No longer will the land bereave the nation of its inhabitants. See Jeremiah 15:7.

The land is called a devourer of men because of the many wars that repeatedly decimated the population in times past. Compare the report of the spies in Numbers 13:32. It is possible that the reference is to famine (v. 30). It is known in what sense the land was a bereaver of the nation, for the land of promise was subject through the chastisements of God, to droughts (Jer. 14:1; Amos 4:7), to blasting and mildew (Amos 4:9), locusts (Joel 1), and famine (Hag. 1:10, 11; 2:17). Although the word *bereave* is used in verse 13, it is felt that in verse 14 it is employed in a play on words (necessitating the transposition of only one consonant in the original) with the Hebrew word *stumble*. However, such a change is not at all necessary. The prophet is presenting the land as in some sense the instigator of Israel's sin and downfall. But now by a fivefold statement Ezekiel is declaring that the land will no more experience the shame of the nations because of occupation of their land by enemies, as well as the accompanying destitution. Of course, all that is promised the land relates directly to that which the Lord is yet to do for His people Israel. ☆

(Continued in April)

Prayer Requests

From Miss Ruth Backus, Phoenix. For:

1. A Jewess who was formerly a concert pianist and has been attending the meetings for some time, and has now become stirred up by what she has heard. Please include her husband also in your prayers.

2. A Jewess who has Parkinson's disease and who had said she would not be attending the meetings again, but returned with her Christian friends. Her chief problem is the virgin birth. Prayer is asked that the Holy Spirit will enlighten her concerning this.

3. A Jewish couple who attended the meeting with their Christian neighbors, and have asked Miss Backus to call on them in their home.

4. A Jewess from Scottsdale who came to the meeting after a long absence. Prayer is asked that her Christian neighbor may have the joy of leading her to Christ.

THE CHOSEN PEOPLE

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General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

(Continued on page 19, April issue)

The Chosen People Broadcast

WEAW	Chicago-Evanston, Ill.	Sunday	2:30 p.m.	1330 Kc.
WEAW-FM	Chicago-Evanston, Ill.	Sunday	2:30 p.m.	105 Mc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:15 p.m.	93.9 Mc.
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WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
WJRZ	New York, N. Y.	Sunday	8:00 a.m.	970 Kc.
WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
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WPOW	New York	Saturday	8:00 a.m.	1330 Kc.
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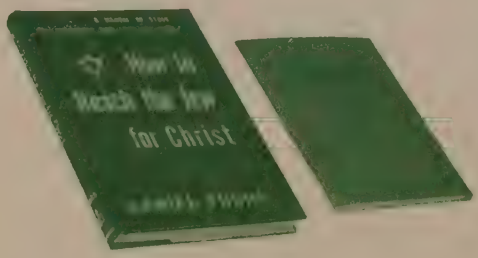

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Was the Lord Jesus Christ a grandiose schemer or is He the promised Messiah of Israel? This is the question one is asked to answer as he reads, "The Passover Plot: New Light on the History of Jesus," by Hugh J. Schonfield. Dr. Schonfield says,

> I have made it clear that I have written about Jesus as a historian, not as a theologian. There is, of course, a very big difference. The historian must not, in the first instance, see with the eye of faith.
>
> Reprinted from the *London Evening News*

Although as a historian the author looks at the New Testament without "the eye of faith," the reader becomes aware that this particular historian looks at the New Testament with a very strong faith — a faith in his ability to weave fantastic beliefs into the Gospel story apart from the facts of history.

"The Passover Plot" is an effort to demonstrate what the author believes — that the Lord Jesus Christ contrived an involved scheme that led to His "death, burial and resurrection." He tries to demonstrate that Jesus as a young man was convinced that He was the Messiah, and that in this conviction He was absolutely sincere. Schonfield states:

> The right understanding of Jesus commences with the realisation that he identified himself with the fulfillment of the Messianic Hope. Only on this basis do the traditions about him become wholly intelligible. He was no charlatan, wilfully and deliberately misleading his people, well knowing that his posing as the Messiah was fraudulent. There is not the slightest suspicion of pretence on his part. On the contrary, no one could be more sure of his vocation than was Jesus, and not even the threat of imminent death by the horrible torture of crucifixion could make him deny his messiahship (p. 41).

In order for Jesus to know how to become the Messiah we are told by Dr. Schonfield that He needed "a kind of blueprint of the Messiah's mission with the prophetic requirements organized," or as the author puts it:

> It was essential for Jesus to acquire more insight into the messianic interpretation of the Scriptures, more ability to comprehend the will of God. The messianic import of a number of passages he well knew from what he had heard in the synagogue, and perhaps from what his father and others had told him. But since no one had had to face the fulfilling of the prophecies there existed no systematic presentation of what should befall the Messiah. This had to be discovered and worked out. A clear pattern had to emerge. Though Jesus may have believed that he would be guided aright when the time came, he still had to visualise the mission of the Messiah more concretely and relate it to contemporary conditions and circumstances (pp. 61, 62).

The author of "The Passover Plot" then refers to the Qumran scrolls which he avers "show how the books of the Bible were prophetically interpreted" thus:

> When we read these strange documents it is not difficult to understand how Jesus could have arrived at comprehension of what the Messiah would experience. He evidently accepted that assured results were obtainable in the ways which were in vogue, and a prophetic blueprint of the Days of the Messiah was the outcome of his investigations. The Scriptures thus disclosed to him the character of his mission, how his message would be received, his fate, and his subsequent appearance in glory as king and judge of the nations (p. 66).

Now that Jesus had the "blueprint," Dr. Schonfield continues, He studied it and learned what was expected of the Messiah, and then He determined to enact the Messiah's role. Thus does this author ask us to believe that our Lord was not only a schemer but also an actor par excellence! As witness the following passage:

> We may consider that Jesus had a strong sense of the dramatic which not only brought home to him acutely the character and implications of his people's history, but led him to see himself as the embodiment of their hopes. In his own person he dramatised their dreams and saw himself acting out the prophecies. We may hold that this is how he came to marshall the messianic predictions in order as no one else had done so that they acquired the form of a drama developing to its appointed climax. His visualisation of the role of the Messiah was highly theatrical, and he played out the part like an actor with careful timing and appreciation of what every act called for. His calculated moves, his symbolic actions such as the forty days in the wilderness and the choice of twelve apostles, his staging of the triumphal entry into Jerusalem and the Last Supper, all testify to his dramatic consciousness, as do many of his gestures and declamations. Only one who possessed such a consciousness could have conceived, contrived and carried out the Passover Plot so masterfully and so superbly. But the portrayal of the Messiah's tragedy, and the anticipation of the happy ending, was utterly sincere. This was reality not make-believe (p. 68).

These extended quotations from Dr. Schonfield's book are necessary for two reasons: (1) that our readers may be enabled to judge the author's actual words rather than our interpretation of them; and (2) that his method may be clearly discerned. Dr. Schonfield claims to be a historian. He is making startling charges about the One whom countless millions of Christians believe to be their Saviour. To us who believe in Him He cannot be both schemer and Saviour. Because the author is quite evidently a scholar (his ability to quote both the Old and New Testament Scriptures should put many a theologian to shame), and since he is also evidently a trained historian, casual readers will be tempted to accept his statements as authoritative. Because a historian makes a statement, many accept it as genuine history. But observe the nature of the statements which are quoted herein. The language is natural, easy-flowing, and seems so logical. What has been quoted from Dr. Schonfield's book so far, while surprising to many and shocking to others (including me) are so specious that it seems almost rude to ask the author a simple question: "What evidence do you have?" But ask this question we will! If the author has evidence he has successfully hidden it. Read these quotations, read the book — there is none! Later when the climax of the book is reached the author does admit that some of his ideas are not new; some of the ideas expressed are found in fiction.

> The idea was used in fiction by George Moore in *The Brook Kerith* and by D. H. Lawrence in *The Man Who Died* (p. 163).

To recapitulate, Dr. Schonfield in "The Passover Plot" asserts that Jesus planned His own arrest, crucifixion, and resurrection! He states that Jesus arranged to be drugged on the cross, that He simulated death so He could later be removed and be "resurrected," and thus fulfill the Messianic prophecies. According to Dr. Schonfield this scheme of Jesus failed in only one detail, a "detail" that was prophesied by Zechariah (Zechariah 12:10), centuries before Christ lived—a Roman soldier thrust a spear into Jesus' side. After His entombment an accomplice, Joseph of Arimathea, removed

the still-living but unconscious Jesus from the tomb. Jesus died, Dr. Schonfield asserts, not as a result of the crucifixion but because of the soldier's spear thrust!

One would think that "The Passover Plot" should be named "The Fantastic Plot." However, at the date of writing it has sold 150,000 copies, and is advertised as a selection of the Literary Guild and the Mainstream Book Clubs. In spite of the fact that Dr. Schonfield claims to have spent forty years in developing his theory, he has failed to come up with anything new. He changed the old and discredited "swoon theory" into a "drug theory." Almost all the other claims of Dr. Schonfield were discarded by scholars generations ago.

"The Passover Plot" is a book which an informed missionary to the Jews should read. We plan in a later issue of "The Chosen People" to demonstrate the absurdity of the book's main thesis. For our immediate purpose it is sufficient to point out the book's outstanding flaws as follows:

1. It presents no evidence.
2. The author wants "to have his cake and eat it too." On one page he categorically rejects the validity of the true messiahship of Jesus Christ and on another he weaves what he has rejected into his "plot."
3. This author, as a historian, presents historical absurdities to bolster his argument. For instance, he says that Luke wove into his Gospel ideas suggested by Josephus in the latter's autobiography. Again the author makes a statement but gives no proof other than some similar ideas found in both works. The truth is that Luke died several decades before Josephus' work was published.

In spite of all I have written, I believe that we will be able to use this book to demonstrate the truths of the Gospel. Modern rabbinical teaching claims that most if not all of what we call "messianic prophecies" are not messianic at all, and that such prophecies certainly do not refer to the Lord Jesus Christ. For instance, rabbinical teaching says that the suffering servant of Isaiah 53 is not Jesus, it is Israel. It may turn out to be that Dr. Schonfield has probably done us a great favor, inasmuch as he has demonstrated that, at the time of our Lord's ministry the rabbis, leaders, and the people alike all looked forward to the coming of a Messiah who would suffer, die, and be raised from the dead! If our Lord "plotted" these things it follows that the Scriptures teach these things.

The following is Dr. Schonfield's compilation of Scriptures which he claims Christ might have imitated. He precedes the list of prophetic verses with brief introductory remarks.

> To get behind the statement of Jesus we must ourselves make an excursion into Testimony Land. We must set out at least a section of those Scriptures that for many years had been the meat and drink of the soul of Jesus, marshall them in order, and savour them in their bitterness and in their sweetness. We are not pretending to reproduce with assurance the very passages which informed him of what would befall in his time of testing; but in the fashion of the Nazorean compilers of testimonies we can demonstrate the effect of the conjunction of some of the things that were written.

OPPOSITION AND REJECTION

> 'The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his annointed.' 'He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.' 'The stone which the builder rejected is become the head of the corner.' 'Mine enemies speak evil of me, When shall he die, and his name perish? . . . All that hate me whisper together against me: against me do they devise my hurt.' 'And one shall say unto him, What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd . . . Smite the shepherd and the sheep shall be scattered.' 'The mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about with words of hatred; and fought against me

without a cause. For my love they are my adversaries . . .' (Ps. 2:2; Is. 53:3; Ps. 118:22; Ps. 41:5-7; Zech. 13:6-7; Ps. 109:2-4).

'I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.' 'He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter . . . He was taken from prison and from judgement: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.' 'I am a worm and no man; a reproach to men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that He would deliver Him: let him deliver him, seeing he delighted in Him . . . I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws: thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me; like a lion they are at my hands and my feet. I will tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.' 'Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink . . . For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.' 'They shall look upon me whom they have pierced and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.' (Is. 50:6; Is. 53:7-8; Ps. 22:6-18; Ps. 69:20-6; Zech. 12:10).

SALVATION AND RESURRECTION

'Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me.' 'The bands of the grave compassed me about: the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice, out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations of the hills moved and were shaken . . . He sent from above, he took me, drew me out of great waters. He delivered me from my strong enemy.' 'Come, and let us return to the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: and on the third day he will raise us up, and we shall live in his sight.' 'I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore, my heart is glad and my glory rejoiceth: my flesh shall also rest in hope. For thou will not leave my soul in the grave; neither wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy: at thy right hand there are pleasures for evermore.' 'God will redeem my soul from the grasp of the grave: for he shall receive me.' 'The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! . . . Thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him' [pp. 94-97]. (Ps. 138:7-8; Ps. 18:5-7, 16-17; Hos. 6:1-2; Ps. 18:8-11; Ps. 49:15; Ps. 21:1-5).

We are deeply grateful to Dr. Schonfield for this excellent summary of the Scriptures which he avers our Lord "plotted" to fulfill. Although there are one or two of these references which we do not consider to be messianic prophecy, we have seldom read a more comprehensive epitome on the subject! The eminent author, however makes one fatal error of judgment — his summary of the Scriptures does not comprise a "passover plot." It is God's plan of Salvation. Before creation God the Father counseled with God the Son concerning the redemption of mankind. This plot" was not hurriedly concocted a year before our Lord died; it was God's preordained method of salvation, "The Lamb slain from the foundation of the world" (Rev. 13:18).

Faithfully yours for Israel's salvation,

Daniel Fuchs

Jewish Notes

By ALTHEA S. MILLER

Satan is persistent! He never deviates from his ultimate goal—the defeat of God's work and world. A case in point is his constant harrassment of the Jew. Satan continues to oppose God's purposes for Israel. Today the resurgence of anti-Semitism and Israel's precarious position between bitter enemies are ample evidence that Satan is not lazy.

No thinking person can remain unaffected by the news which emanates from Israel today. After 18 years of intermittent debate on the tense Arab-Israel situation, Israel's recent retaliatory policy has earned her only a stern censure from the United Nations Security Council. Even within the nation, debate by high ranking Israeli officials regarding the wisdom and/or effectiveness of their latest reaction to increasing attacks from certain border nations has been rampant and vocal.

In a recent poll conducted in France, it was ascertained that there are disturbing indications of anti-Semitism among the French. It was learned that among the French, 22 per cent would like as many Jews as possible to leave France and settle in Israel. Many Frenchmen indicated that they felt there are too many Jews in politics, finance, and business in their country.

Then in a predominantly Jewish neighborhood in Los Angeles a riot broke out not long ago. Sparked by a carload of young men armed with chains and wearing Nazi emblems, several persons were cut and bruised by heavy chains which were swung with fanatical force by youths as they shouted: "Heil Hitler!" After police closed in and broke up the crowd, a white-faced old man who was visibly shaken said: "It was like a nightmare; like Germany in the 30's."

Surveys taken between 1937 and 1962 disclosed that many Americans thought of the Jews as a people in search of a home. Even many Jews today feel that they still remain in exile. It is interesting that there are different kinds of exiles and many directions in which exiles can go. How long must the Jews wait for the true Church of Jesus Christ to guide them away from spiritual exile and put them on the path which leads Home?

Millenia ago God cried through the prophet Ezekiel: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O House of Israel" (33:11)? When Messiah-Christ was on earth He proclaimed Himself not only the source and way of peace, but as being "peace" himself. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

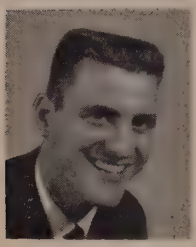
Who is going to take this message to them if we don't? Let's be as persistent in our witness to the Jews as Satan is to keep them in eternal exile from God.

" . . . My Word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

A Messenger from the Messiah

By R. Terry Delaney



With tears in her eyes the Jewish mother turned to her son and said, "See didn't I tell you God would send someone to see us tonight?" Then Mrs. S. glanced at me and continued to speak, "I don't know who you are. I don't know why you came to see us, but I know that God sent you." Several days prior to the contact Mrs. S. gave one of her kidneys to her college age son. The transplant was a success, but H. S. was still in great pain.

Before the end of the evening, I was able to share a few words of comfort from the Old Testament with Mrs. S. and her son. I prayed in the name of Abraham, Isaac, and Jacob that God would enable H. S. to continue to recover from the surgery.

The following day I called at the hospital to see the patients. This visit afforded me the opportunity to tell Mrs. S. some of the history of the Beth Sar Shalom Hebrew-Christian Fellowship. She seemed impressed with the story of Rabbi Cohn's search for the Messiah. She related that she was the granddaughter of a rabbi. Mrs. S. told me that she could remember the stories that her grandmother told her about a coming Messiah. Could Jesus Christ be that Messiah? Mrs. S. did not know.

Several days later I visited Mrs. S. a third time. During my visit one of her Jewish friends came into the room. Mrs. S. introduced me to the friend, and concluded, "I do not know too much about Rev. Delaney, all I know is that the Messiah sent him to us."

I called on Mrs. S. often in the succeeding weeks. Each time I visited I found her to be an attentive listener. The day finally came when she had to return home to California. Rev. Ken Reeves, our missionary in San Francisco, will continue to witness to Mrs. S. and her husband.

H. S. did not receive me as readily as his mother. He appeared to be disinterested in spiritual things. However, I continued to visit him, but he did not offer any signs which would indicate an interest in the Gospel. When H. S. gained enough strength to leave the hospital on temporary passes, I invited him to our Tuesday Evening Bible discussion group. He accepted the invitation, and has attended every discussion group since that time during the past two months. We rejoice at the interest he has recently portrayed on Tuesday evening toward the discussion of spiritual matters.

How did I meet this Jewish mother and her son? I met them the same way I meet about 80 per cent of my best contacts. A Christian who knew the family became concerned that they receive a testimony of Christ. She had witnessed to them, but she felt it would be good to have a missionary talk to them. Indeed, her faithfulness in witnessing opened the way for me to work with this Jewish family.

Perhaps you too know a Jewish family who needs the Gospel. We would welcome the opportunity to help you in your witness to your Jewish friend.

Please pray for H. S. and his mother. Pray that the Lord will direct Rev. Ken

Reeves in his witness to Mrs. S. and that H. S. may come to know the Shepherd of Israel who watches throughout every dark night.

The Bible "Not Scientifically Tenable," Says This Surgeon

By WILLIAM T. ENNIS
Missionary, Flushing, N. Y.

WHILE out on visitation recently a special blessing came our way — special, because the timing was so unusual.

The persons involved were a Jewish surgeon and his patient, a missionary from South America who was here in the USA for surgery and aftercare. This Jewish missionary witnessed of her faith in Jesus Christ to the surgeon, and was so burdened for his salvation that when she left to return to South America, she gave us his name and address for further visitation.

The address was a professional building in the New York area. Our first call on a Saturday afternoon found all the offices closed except the surgeon's. The man we wanted to meet was in. Our call was therefore perfectly timed. However, it soon became apparent that the Bible was NOT the Word of God to this man. It wasn't scientifically tenable, he said; and at once we were swimming about in the waters of uniformitarianism, the doctrine that uniformity has prevailed in all ages of the world's physical history and that past phenomena is similar in mode and intensity to the present; and so on, ad infinitum.

"Had he ever seen the other side of the coin," I interrupted? "Had he read the opposite doctrine of catastrophism, that the geologic changes in the earth's history fitted into the Bible framework of divine creation? Was his information limited to a one-sided presentation, the evolutionary hypothesis only," I asked? He agreed it was. And there I had to leave our discussion for the time being.

I called again later on a weekday. The surgeon was at the hospital in surgery. I had promised him a copy of an outstanding book, "The Genesis Flood," by Morris & Whitcomb. I had it with me and left it at his office. This book had been used of God to lead another man, a Jewish atheist, to re-approach the Bible for what it was, the Word of God, and much to our joy to lead him to the Lord Jesus Christ, and not long afterwards to lead his mother to Christ also.

"The Genesis Flood" contains much fascinating data and the plan of salvation. We are praying that the study of this book by the surgeon whom we will continue to visit will lead him to another book, the Book of books, the Word of God.

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News Items of Interest

Fellowship Meeting

Dr. Thomas S. McCall, Missionary in Charge, Dallas, Texas

"What a remarkable meeting this is" was the comment voiced by many of our people who attended a recent Fellowship Meeting at Beth Sar Shalom in Dallas. It is indeed remarkable when people of Orthodox, Conservative, Reform, and Gentile backgrounds gather together for mutual understanding and fellowship concerning the truth of God and His Messiah, the Hope of Israel.

It started off with a fine "covered dish" dinner prepared by our Beth Sar Shalom women. Over 75 adults gathered in the large meeting room around beautifully decorated tables for the dinner. About 18 of our youngsters ate at tables provided for the nursery.

Following the dinner we made arrangements for the informal meeting. First on the agenda was a singing of hymns led by our associate teacher, Marvin Rosenthal. After this, a young Hebrew Christian woman who recently came to the Lord led the group in singing some Hebrew folk songs, such as "Hava Nagila" and "Zum gali." Then we saw the unusual Moody Science film entitled "The Stones Cry Out," which describes the fulfillment of Old Testament prophecies concerning Jerusalem, Petra, Babylon, and Tyre.

At the conclusion of our fellowship meeting Sam Stone led us in a devotional thought from the Bible and the story of how God blessed his father who came to this country from Russia at the turn of the century. Mr. Stone also introduced a Jewish lady, Mrs. D. B., who told how she came to believe in the power of God and in the Lord Jesus Christ as her own Messiah within the past few weeks. How thankful we are that the God of Abraham and Moses still lives and brings eternal life and salvation to those who know Him. We rejoice in the good spirit of brotherhood and fellowship that blessed our meeting.

A Chanukah Festival

Mr. & Mrs. Al Schiffman, Missionaries Miami Beach, Florida

During the holiday season this year it was more apparent than ever before to hear Christmas and Chanukah mentioned together. Perhaps the Lord is guiding the world to unite these two events. In the minds of Jewish believers this is not a new thought. Only the change of calendars separates the date — and that by only a few days. The theme of a miracle corresponds in both. The stressing of cleansing and rededication finds meaning in each holiday.

Each year we have observed the Chanukah festival for those who attend our meetings. It has been kept with traditional latkes (potato cakes — this according to tradition adopted because oil is used in making them and thus a reminder of the miracle).

This year 25 gathered around the table in our apartment finding their seats with a place card and special Scripture verse inside. Following a time of fellowship and enjoyment of the physical bounties, the lights were dimmed and again attention drawn to the Chanukah menorah — the symbol of the eight days the lamp burned in the Temple when there had been only sufficient oil for one day.

Our meditation was on the simple story of the victory of the Maccabees — this handful of faithful Jews who chose rather to die fighting than submit to the Syrian rule which was compelling all Jews to leave the one true God and bow to the Greek idols. This handful were able to defeat the great Syrian host on the 25th of Kislev (our December), re-enter the Temple, cleanse it of its polution of idols and swine flesh; and rekindle the lamp which God said should burn always (Ex. 27:20). Having only enough oil for one day and it taking eight days to obtain more, they still rekindled the lamp upon that day. A miracle happened and God

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Hebrew Christian Students on Mission Scholarship

Dr. Thomas S. McCall, Missionary in Charge
Dallas, Texas

Three Hebrew Christians in the Dallas area who are studying for the Lord's work, have been on the Mission's scholarship program during the past year. Two of them are students at Dallas Theological Seminary. Jack Meadows and his wife are graduates of Portland Bible College, and he is now in his third year at Dallas Seminary. Marvin Rosenthal is yet another Hebrew Christian student at the Seminary. He is in his second year toward the Master of Theology Degree, having already been graduated from the Philadelphia College of the Bible. Marvin and his wife Marbeth have been working with our Tuesday night Bible class at the mission station.

The third scholarship student is David Solomon who is attending Baylor University. He came to the Lord about two years ago and has dedicated his operatic singing ability to God and is preparing for His service.

We praise the Lord that these young Jewish men have found their glorious Messiah, the Lord Jesus Christ, and have yielded their lives to follow His guidance.

We Celebrate Chanukah and Christmas Together

By David Woods, *Missionary*
Minneapolis, St. Paul, Minn.

Combining the observation of Chanukah with our Christmas program was one meeting where our young people and adults were together. The young people — the "Teens for Messiah" — presented the Christmas play, "A Different Christmas," the theme of which was a story in modern-day terminology which brought Christ to the forefront in all things pertaining to Christmas.

Our son Timothy narrated the story of Chanukah, or Hanukkah the Feast of Dedication, or the Festival of Lights, as it is sometimes called, which is referred to only once in the New Testament, in John 10:22,23, "And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch." Chanukah often coincides with Christmas starting as it does on the 25th of Kislev, the Jewish month which corresponds with December.

Timothy, perched on the organ stool, and enjoying his solo role as narrator, performed his best with tongue-twisters like Antiochus Epiphanas, the evil ruler of Syria, who profaned the Holy Temple in Jerusalem in the years 175-163 B.C., and was finally defeated by the Maccabees under Judas Maccabeus. The Temple of God was re-dedicated amidst great rejoicing, and the "Feast of Dedication" has been celebrated by the Jews every year since.

Beth Sar Shalom was filled with friends at this meeting as well as with new Jewish visitors, and our program was blessed of the Lord, as it thrilled the hearts of all present. Numbers of friends brought along canned goods and other food articles, and we were able to distribute five baskets of food to needy Jewish families in the name of Jesus Christ.

A Jewish widow visitor at our Chanukah-Christmas meeting who attended Beth Sar Shalom for the first time, remarked, "How wonderful! I never knew anything like this existed." Another regular visitor and helper who said he did not believe in Christ but would accept the Old Testament literally and believe in it, now ends his prayers with, "In Jesus' name, Amen."

The Woods family completed their first year in January last, for which we are grateful. What has been accomplished? We have been able to disseminate the Gospel to our Jewish people personally, visiting homes, hospitals, shut-ins, and in other ways, and are now looking forward to the fruits of these labors in conversions and baptisms. We count it all joy for Christ.

We entreat our friends far and near, particularly here in the Twin Cities, to join with us in prayer and to rejoice with us in song and praise.

Report from Our Coney

based on an interview with Hilda Koser, missionary in charge. Written by Linda West

A QUESTION people frequently ask those engaged in Jewish evangelism is: "Do you have many results?" To that question Miss Hilda Koser, Missionary-in-Charge of the Coney Island branch of the AMERICAN BOARD OF MISSIONS TO THE JEWS, replies a hearty "yes!" But a positive answer will not satisfy some inquirers; they wish to see examples, proofs, etc. It is from Miss Koser's 27 years of experience in this most rewarding work for Jesus Christ that we now give some positive proof that Jewish missionary work does have its share of rewarding results.

At the beginning the primary thrust of the work on Coney Island was that of reaching children. Through the children came their mothers; and through the mothers came the fathers. Then six years ago something new was added to the scope of the work on the Island. Miss Koser sensed that her people had a real need for Sunday School training. Since the quality of Bible training she desired could not be found on the Island, she prayerfully started a Sunday School in the Mission.

One indication that God was directing in this move was the willingness of Dr. Henry Heydt to come and teach in the Sunday School. At the outset Dr. Heydt agreed to come for six months, but he has been with the Sunday School ever since. Of course such a Sunday School program needs more than just a few teachers. In order to meet this teacher shortage, Miss Koser applied the relatively modern indigenous missionary principle of using our own qualified people who had been saved and trained through the Mission as teachers. As the Sunday School grew students from Northeastern Collegiate Bible Institute were brought in to assist the teaching staff.

It was through the Sunday School ministry that Mr. S. was recently reached with the Gospel. Mrs. S., a sincere Hebrew Christian lady, had a real burden for her husband who did not believe as she did in Christ. She prayed earnestly for her husband as did Miss Koser and others of the Mission. Even the couple's little four year old boy was very concerned and prayed for his Daddy. Who can resist God in the face of such meaningful intercessory prayer? Mr. S. was not one who could. One day he came to Miss Koser and confessed that he could no longer reject Jesus Christ, but wondered at the same time how such an unworthy person as he could even dare to approach Jesus Christ. Miss Koser answered him by quoting the words of Paul: "Christ Jesus came into the world to save sinners: of whom I am chief" (I Timothy 1:15). With that explanation of the purpose of Christ's death upon the cross clear in his mind, Mr. S. accepted Jesus Christ as his Lord and Saviour without any further ado. The outcome of this story is a happy one indeed. Today Mr. and Mrs. S. are enjoying the benefits of a Christ-centered home — a home which prior to Mr. S's conversion had been the scene of much unhappiness.

If Sunday is a day of worship and learning at the Coney Island Mission, then Monday is a day of quiet fellowship and blessing for mothers and their little

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tots. The unique thing about the "Mothers Class" is that every one of the women has found Christ through the Mission. According to Miss Koser, little girls who were saved in the Mission some years ago are now bringing their own youngsters to the Mission!

Mrs. Jonas Cohen takes care of the little kindergartners while their mothers enjoy the Bible study. She remembers the day when one little boy came in with a new little girl trailing shyly behind him. The little girl did not want to remain without her mother. Impatiently the little boy put his hands on his hips and explained: "Mommies don't stay with children! They go upstairs to sew and listen to Miss Koser tell them about Jesus." With that clear-cut explanation of how things were, the little girl was content to remain by herself.

Monday night the pre-teeners meet. The girls of this age group are interested in cooking, so they make refreshments while the boys busy themselves with their woodwork. Of the effectiveness of this "domestic" Christ-centered approach Miss Koser says with a twinkle in her eye, "My, how the boys enjoy the cooking! But what I like the most is not just the spiritual growth I've seen in these young people. Knowing girls and boys as I do and how much they like to eat, I'm always impressed that these pre-teeners never finish everything on their plates. They always want to take something home to their mothers. They say, 'we want them to enjoy it too!"

Sunday, Monday, Tuesday, Wednesday — it's on Wednesday that the Dorcas Society meets. The members of this society are men and women who (1) have a clear-cut testimony as to their faith in Christ and (2) a changed life since conversion. This class differs from the others in that the Bible study program they are using is quite intensive. They are studying from the Keith L. Brooks Correspondence Course put out by Moody Bible Institute which the members work on at home and then bring the answers they have found to the meetings for discussion.

Here are some testimonials of what this Bible study has meant to a few of the members:

"The Book of Ephesians was a blessing to me as it portrays the Gospel in condensed form. If I had not read any of the other books of the Bible I would see in Ephesians God's great love for us and His plan for saving us from sin by sending His son Jesus to die on the cross not only for Jews but Gentiles also. He came to

tear down the middle wall of partition and make all one in Christ." — Mrs. M.

"The third chapter of Colossians meant the most to me because it tells us not to set our affections on things on earth but on things above. Again we are asked to be good to our husbands, for them to be good to their wives, and for both to be good to their children. This chapter takes in so much of our lives that it is like a book in itself." — Mrs. Mm.

"The outstanding thing about the book of Colossians is forgiveness. I have always held a grudge but not any more. I have learned to forgive those who do me wrong. I have learned to be a different person, to be much better than what I was." — Mrs. W.

The Adult Bible Class which meets on Thursday, like the other classes, has proven to be a successful medium through which many have been introduced to Jesus Christ.

About a year ago two women walked into this class with their children. Miss Koser was amazed to see these two particular women because eight years ago they were persecutors of the Mission. Now they came and brought their children to hear the Word of God, explaining, "You never cursed us even when we cursed you. You never yelled back when we ridiculed you in the streets. Now we are ready to hear what makes you different."

Then very recently the Adult Bible Class had an unexpected visit from a distinguished Jewish rabbi. He was stimulated to come by an article he had read about the Mission in the newspaper — incidentally, the article was unfavorable! Miss Koser reacted to this rather sudden intrusion as one would expect — she prayed and cordially invited the rabbi to come in and sit in the back. Her talk that evening was on the subject of "a covenant keeping God." As she spoke her prayer was answered — the rabbi remained silent, but looked around curiously. After the meeting as he was walking out the door he remarked to Miss Koser, "You know your Bible and you know what you're talking about." In her talk Miss Koser had not neglected to praise the Lord Jesus Christ even in the face of obvious opposition, and therefore, another victory for Christ was won that night.

On Friday afternoon children from the ages of five to ten gather. Miss Koser labels this meeting as being a "joy." She comments, "In this class we see the little ones come to Christ. Many of our children come from broken homes and need love so badly. It is wonderful to see them finding the Lord Jesus Christ — the One who is not only Lord and Saviour, but a 'father to the fatherless.'

"One Friday a little girl came in crying. Her father had just deserted her mother and his three children. The mother had lost a leg in an automobile accident,

and the husband couldn't "take it." As the little girl heard me talk of God our Father she jumped to her feet and yelled, 'Fathers do not love children. They leave us when we need them the most!' Then she ran out crying.

"The next week she returned and said: 'Are you going to talk about fathers again?' I put my arms around her and comforted her explaining that our earthly father might fail us, but we have a heavenly Father who never fails.

"Since that day all three children have become regular attenders at the Mission and have accepted Christ as their Saviour."

The teenagers' meeting on Friday night concludes the regularly scheduled meetings of a typical week at the Coney Island Mission. Miss Koser remembers an especially touching incident in which some of her young people were personally involved.

Every year a pastor from Baltimore invites Miss Koser to come to his church and speak during the spring holiday. For some years now she has taken along some of her own teenage young people to sing and testify in the church. Because she cannot take all the teenagers along, she makes a contest out of the trip. Perfect attendance, perfect workbook, good conduct, and memorizing Scripture, all play an important part in the eligibility of young people for this trip. This past year 15 won the contest.

The Holy Spirit used the singing and testimonies of these fifteen along with Miss Koser's talk to touch the heart of a Jewish woman who had been steadfastly resisting Christ for many years. Unknown to Miss Koser as she was leading this woman to a knowledge of Jesus Christ, one of her own young men was bearing a heavy burden. When he saw this woman accept the Lord and the joy on her husband's face as he was told about her conversion, this young man felt compelled to share his burden with Miss Koser. He had fallen in love with an unsaved Jewish girl and had never told her he was a believer. "I know you can make a believer out of her," he said to Miss Koser. But Miss Koser explained that she could not do it without the power of the Holy Spirit, that his girlfriend would have to search her own heart and be prepared by the Lord, and that this young man himself would have to do his part.

Young "J" did tell his girlfriend about his faith in Christ as soon as he got home from Baltimore. On Easter Sunday morning he arrived at Sunday School early. Miss Koser sensed that he was nervous

about something, and soon learned that very morning this young fellow was to meet with his girlfriend, her parents, and the rabbi to discuss his faith in Christ as it related to his relationship with his girlfriend. "What shall I do?" he asked Miss Koser. She replied, "Well, it was almost

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Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: What is meant by the *"Preterist" interpretation of the Book of Revelation? Is this what you people teach?*

Answer: The word "preterit" simply means "past" and when it is related to the book of Revelation it means that it has all been fulfilled. This is not our position. The Revelation has been variously interpreted depending upon the situation of the Church in any given period. In the Pre-Constantinian Period, for instance, the prophecies were looked upon as mainly future since the Millennial Kingdom was to come, but in the Old Catholic Era up to about the beginning of the Middle Ages the Kingdom was considered to have appeared and the Book was interpreted accordingly. Today there are four chief schools of interpretation. About the middle of the last century Samuel Davidson listed them in his *Introduction to the New Testament,* and these are given in the Introduction of Lange's Commentary as follows:

1. *Preterists.* The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome.
2. *Continuists.* The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled.
3. *Simple Futurists.* According to these, only the first three chapters relate to the historical account of the Seer, all else having reference to the absolute future of the Lord's Appearing.
4. *Extreme Futurists.* Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ's Coming — being predictions of the condition of the Jews after the first Resurrection.

The third is the one that we believe to be correct.

* * * *

Question: *In the question put to Peter in John 21:15, "lovest thou me more than these?" what is the antecedent of* these?

Answer: The antecedent of "these" cannot be determined from the Greek since the word is a genitive plural and is the same form for each gender. Those who hold that it refers to the disciples relate it to Peter's bragging in Matthew 26:33 and Mark 14:29 and say that "An opportunity was thus offered to Peter to make amends not only to the Lord whom he had grieved by his denial, but also to his fellow disciples whom he had slighted and hurt by his overbearing conduct. . . ." (Lutheran Commentary footnote). This, however, overlooks the fact that both Matthew and Mark recount the Lord's dealing with Peter immediately

about the matter as well as his deep sorrow after his denial expressed in the fact that he "wept bitterly." It seems very unlikely that Peter would have allowed any time to elapse before asking forgiveness. Rather, we see him afterwards on the best of terms with the disciples. Note how he runs with John to the tomb in John 20, how he is especially singled out in Mark 16:7, "go, tell his disciples and Peter," and how Luke records a special apperance of the Lord to Peter (24:34). Note also the influence of Peter in John 21:3 when he says "I go a fishing" and the disciples respond with "We also come with thee." It is, therefore, in the context of John 21 that we must look for the reason for this questioning. Something else had arisen to call forth this dealing of the Lord with Peter, something in the immediate past. The conclusion seems to us inescapable especially in view of the threefold commission given here to Peter, that it had to do with his going fishing. Could this perhaps have been an expression of his intention, or at least his inclination, to return to that which he had forsaken to follow Christ? Note the parallels between this occasion and what transpired in Luke 5:1-11. In both cases they toiled all night and caught nothing. How Peter reacted that first time when the miracle was performed, falling down at Jesus' knees and then being told that from henceforth he would catch men after which he left all to follow Christ! Was he about to repudiate it all? Did he conclude that the final chapter had been written to his following? Perhaps so, because now three times the Lord directs Peter to his future work, not only to catch men but to tend and feed the sheep. Therefore we conclude that the question of the Lord in verse 15 relates to Peter's making a decision between his love for his fishing and his love for the Lord Jesus. The Expositor's Greek Testament properly asks the question, "Besides, would the characteristic tact and delicacy of Jesus have allowed Him to put a question involving a comparison of Peter with his fellow-disciples?"

Question: *Why is the order of taking the bread and the cup 1 Corinthians 11:23-25 reversed in 1 Corinthians 10:16?*

Answer: Some think that since Paul is here making an analogy to the heathen feasts he follows their order where the libation came before the food. The context rather indicates that Paul mentioned the bread second because he intended to make an immediate and further reference to it as we see in verse 17. I do not believe that we are warranted in this instance to try and establish an order of importance here even though we know that it was particularly the shedding of the Saviour's blood that procured our redemption.

* * * *

Question: *Please explain the difference between the number of days in the Jewish month and ours.*

Answer: Since the solar year has 365 days, 12 hours and 49 minutes and the lunar year 354 days, 8 hours and 48 minutes, there is a difference of about eleven days. Something had to be done to keep the festivals from slipping back after it was decided that the year was to be solar but the months lunar. Passover, for instance, after ten years would have slipped back to January and in another ten to September. R. Hillel worked out the rule that during every nineteen years there would be seven leap years each having an extra month with these years being the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth years. Since it was impractical to have every month an exact lunar month of 29 days, 12 hours and 44 seconds R. Hillel ruled that Nissan, Sivan, Av, Tishri, and Shevat would have 30 days each and Iyar, Tamuz, Elul, Tevet and Adar each 20 days. Heshvan and Kislev may have 29 or 30 days as required. The arrangement of the Roman calendar is 30 days for September, April, June and November and the rest have 31 except February which has 28 except every fourth year when it is a leap year with 29 days.

(CONTINUED FROM FEBRUARY)

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

INTRODUCTION TO CHAPTERS XL — XLVIII

Jewish and Christian commentators have been generally agreed as to the Messianic character of Ezekiel's final chapters. However, this has not meant ease in the task of interpretation, whether in general or as to details. On the basis of chapters 40 to 48 Ezekiel has been called "the father of Judaism." Yet the Talmudic rabbis despaired of ever interpreting the portion, claiming the discrepancies with the Pentateuch could only be explained by the prophet Elijah. The different names for the views of these chapters indicate in themselves the wide diversity. One is called the historico-literal, which holds that the portion was fulfilled in the temple of Solomon, so these chapters aim to preserve the memory of that magnificent structure. The difference between Solomon's temple and Ezekiel's are so patent as to need no further elaboration. Another is termed the historico-ideal, which believes that the chapters predict vaguely some future good. But others explain the position as maintaining that the temple is the one that should have been built after the captivity, but because of the unbelief and disobedience of the people it never was realized. It is pointed out that there were features impossible to the returned exiles: the method of distributing the land and the river coming from the temple. This approach is unsatisfactory from a number of angles, but chiefly because it bases all on a naturalistic foundation without due recognition to the supernatural features inherent in the chapters.

A third view is the Jewish or Jewish-carnal theory. It is stated that the ideas were actually carried out by Ezekiel's successors on their return to the land of promise, insofar as they were able. However, since it was imperfectly done, the Messiah will fulfill it to the letter. It should be pointed out that this position has had the support of some Christian interpreters as well.

A fourth position has been designated as the Christian-spiritual or Christian-allegorical. This view, held by Luther and the Reformers, sees the chapters as symbolic of future blessing for the Church in the age of the Gospel. Even a passing acquaintance with the great principles of dispensational interpretation of the Bible would rule out this approach. Any view of the Scriptures which confuses Israel with the Church, or mingles them into the same category, is suspect.

The final view is known as the literal. It declares that the prediction speaks of the restoration and establishment of the people of Israel in their own land in the last days of their national history, their conversion to the Lord through faith in their long-rejected Messiah, and the manifest presence and glory of the Lord in their midst. This view has to its credit that it takes into account the broad context of the Book of Ezekiel; it is consonant with the prophecies of the Old and New Testament; and it permits the historico-grammatical method of Biblical in-

terpretation to have its rightful exercise, allowing the context in each passage to be the determining factor.

Why is there so much objection here to the literal view? It is held that it was not part of a prophet's ministry to give specific directions for the building of the temple. But Ezekiel was also a priest. Furthermore, Moses was a prophet and he was given ample instructions for the building of the tabernacle; Solomon was a king and yet built a temple to the Lord. Who is to determine when the Lord shall entrust any task to any individual? Secondly, it is argued that the literal interpretation destroys any connection with the series of Ezekiel's prophecies after the destruction of Jerusalem, which are not legislative in character. We shall see at length that these chapters are connected with the preceding chapters and form the fitting climax to the magnificent prophecy of Ezekiel. Thirdly, it is held that the symbolical view is favored by the form used, namely, a vision. But even in a vision there are literal features which are demanded by the context. Finally, the symbolic character of the section is said to be confirmed by the dimensions of the temple. This is an argument which can be treated either way, for the dimensions have been conceded by architects to be entirely within the realm of feasibility.

Though the majority of expositors favor a symbolic or figurative explanation, there is sounded from time to time a word of caution. Some are free to admit that there are serious and grave difficulties in the allegorical or symbolical approach. For one thing it can be easily discerned that Ezekiel enters too minutely into details of architecture for a symbolical interpretation to satisfy the requirements of the case. Furthermore, the prophet expected these plans to be carried out in detail, so it is useless to find a symbolic description of the Church's worship. The chapters do not pretend to describe natural, but rather supernatural, conditions. Equally unsatisfactory is the attempt to employ a "double fulfillment," one for Israel and one for the Church. Although a double fulfillment is not impossible (see Hos. 11:1), it can only be introduced as a last resort. There is no good reason to utilize it here. Even some expositors who explain the chapters as symbolical are prepared to warn against the temptation to allegorize the prophetic picture and thus evaporate either the natural or the supernatural elements. Such a procedure, we are told, must be resisted firmly, because it contradicts all reason.

Moreover, it must be admitted that no one can assure that any state of affairs may not be fulfilled in the future. So-called physical improbabilities or difficulties do not preclude a literal interpretation, for the obstacles may be apparent rather than actual. The more one studies the detailed measurements of the chapters, the more the conviction grows that Ezekiel is speaking of a literal plan which is meant to be literally implemented in future times.

The literal position has been at times accused of inconsistency in interpretation. But the opposing camp is not free of such. A notable example is that of an honored expositor who considers all the chapters symbolical of the kingdom of God, yet spends 254 pages to give an exposition of chapters 40 to 48 in detail. What is his point of departure? He is convinced that the river of Ezekiel 47 is precisely that of Revelation 22, which belongs to the heavenly Jerusalem of the new earth. His basic theological error is that he believes that from the destruction of Jerusalem on in the first century A.D., there has been no longer a congregation of the Lord in Israel outside the Church of the Lord. In all fairness it must be admitted that the expositor is consistent, but he is also in error. The promises of the Old Testament, and the New as well, to Israel cannot be so lightly dismissed.

In conclusion, it must never be forgotten that the details in chapters 40 to 48 concerning a future temple in the land are not intrinsically more difficult to comprehend than those of the tabernacle in the wilderness. Both are predicated upon the supernatural wisdom and power of God. (For a fine treatment of the interpretive principles underlying these

chapters see the discussion by my son, the Rev. Paul D. Feinberg, Th.M., "A Study of Ezekiel's Temple Vision," Bachelor of Divinity thesis (unpublished), 1963, Talbot Theological Seminary.

A word should be said concerning the interesting and instructive omissions in this portion. Pentecost is not mentioned among the great feasts. It may be because of its so distinctive fulfillment in Christian times. Secondly, there is no reference to the ark of the covenant. God's glory fills all. Jeremiah 3:16-18 will be realized in that age. Thirdly, no high priest is spoken of. Christ is the High Priest. See Zechariah 6:12, 13. Lastly, no king is referred to. The Lord is King. Compare 14:9, 16, 17.

Glory Ahead for Israel

To read the last nine chapters of the Book of Ezekiel in their literal significance is to learn that God has glorious and comprehensive plans in view for His people Israel. But such predictions of blessing never carry with them the assurance that there will be blessing for individuals in Israel today apart from their personal response in faith to the invitation of the Messiah. In order to respond they must have the message first. And here enters our responsibility, indeed, our privilege. Delay means not only loss of opportunity, but it could mean the loss of some soul. May God empower us to the gladsome task.

A Chanukah Festival

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caused it to burn for eight days. By faith the tiny bit was used, and God worked the miracle. Therefore, the joy in their hearts caused them from that day on to remember this miracle each year by lighting a candle each night until on the eighth day there would be eight glowing out the message of our God with whom nothing is impossible.

In closing each took the small candle at his place and lighting it from one to the other, held them up joining in the joyful chorus, "The Light of the World is Yeshua (Jesus)."

Report from Our Coney Island Branch

(continued from Page 13)

at this time of the year about 2000 years ago that another young man also professed to love the Lord only to later deny Him because a servant girl asked him if he was a follower of Christ. Are you going to sell your Lord out too?"

"Never!" was the vehement reply. "I love the Lord Jesus, even though I love this girl too." With the assurance that he would be backed by prayer, "J" went to this important meeting. Later that Sunday he appeared again at the Mission. This time he brought his girlfriend and her parents with him so that they could all talk to Miss Koser. As Miss Koser thinks back on this meeting she remembers how her own heart ached for what this young man was going through, but at the same time she knew how pleased the Lord was when this courageous young man said to his girlfriend's parents: "If you ask me to choose between your daughter and Jesus, I want you to know that I love your daughter, but I love my Saviour more."

A Sunday School was started and as a result a family was united in Christ. Because of a preteener group boys and girls are learning how to work, play, and worship together in the bonds of Christ. An unfavorable article about the Mission in the newspaper resulted in a Jewish rabbi's hearing about Jesus Christ from a missionary he respected. A father deserted his family, but his children now have fellowship with their Heavenly Father who never fails them. A little boy accepted Jesus at the Mission's children class and now some 14 years later he has chosen to continue on following the Christ he loves, rather than to marry the girl he loves. These are just a few of the positive results which the Coney Island Mission has had.

Jesus Christ said, ". . . ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

THE CHOSEN PEOPLE
GENERAL INFORMATION

THE AMERICAN BOARD OF MISSIONS TO THE JEWS is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

OBJECT—To reach the entire field of world Jewry. Mission stations are established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

FIELD MISSIONARIES. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

EVANGELIZATION BY MAIL. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

THE GOSPEL BY RADIO. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

STUDENTS IN TRAINING. Continually, we have Jewish Christian students who have given evidence, first of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly, of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

SOME OF OUR REGULAR MEETINGS

NEW YORK. HEADQUARTERS: **Sunday** 3:45 p.m., Gospel Service. **Second Sunday** each month, 3:45 p.m., Communion Service. **Wednesday** 7:00 p.m., Bible Study Class. **Tuesday and Thursday** 7:00 p.m., Jewish Missionary Training Institute. **First Saturday** each month, 2:30 p.m., Women's Auxiliary.

BROOKLYN, 590 BROADWAY: **Wednesday** 1:00 p.m., Mothers' and Kindergarten Class. **Thursday** 7:30 p.m., Family Night. **Friday** 6:30 p.m., Young People, 7:30 p.m., Gospel Meeting in Yiddish. **Saturday** 1:30 p.m., Children.

CONEY ISLAND: 3116 NEPTUNE AVENUE: **Sunday** 11:00 a.m., Sunday School. **Monday** 1:00 p.m., Mothers' and Kindergarten Classes. **Wednesday** 4:00 p.m., Preteeners; 7:00 p.m., Teachers' Training and Dorcas Society. **Thursday** 3:00 p.m., Primary Children; 7:00 p.m., Adults. **Friday** 3:00 p.m., Junior Children. 7:00 p.m., Teenagers. **Fourth Thursday** each month 7:30 p.m., Family Night.

LONG ISLAND. HUNTINGTON STATION, 27 LIBERTY STREET: **Monday** 4:30 p.m., Children's Bible Class. **Third Saturday** each month 8:00 p.m., Gospel Meeting for Jews. **Friday** 8:00 p.m., Adult Bible Class.

WESTBURY, POST AVENUE: **Second Sunday** each month 3:30 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

FLUSHING, N. Y., 164-10 JEWEL AVENUE: **First Saturday** each month 8:00 p.m., Bible Study. **Thursday** 11:00 a.m., Ladies' Bible Class.

LEVITTOWN, 6 PARKSIDE DR.: **Monday** 1:00 p.m., Women's Meeting. **Wednesday** 4:00 p.m., Children's Class. **Fourth Saturday,** Levittown Baptist Church, 6:00 p.m., supper; 8:00 p.m., meeting.

CALIFORNIA. HOLLYWOOD, 6136 LEXINGTON AVENUE: **Sunday** 3:00 p.m., Hebrew-Christian Worship. **Tuesday** 7:30 p.m., Bible Study Group. **Every second Friday** 7:00 p.m., Family Night. **Thursday and Friday,** monthly Home Fellowship meetings in Sunland, Palm Springs, Torrance and Bel Air. For information phone 213 HO 2-2263.

SAN DIEGO: 3094 EL CAJON BOULEVARD, The Vasa Club: **Fourth Friday** each month 8:00 p.m.

SAN FRANCISCO AREA: 40 WEST 4th AVENUE, Room 214, San Mateo: **Tuesday** 8:00 p.m., Bible Study and Fellowship.

WASHINGTON, D. C. 5917—16th ST., NW: **Thursday** 8:00 p.m., Adults. **Friday** 7:30 p.m., Teenagers. **Saturday** 10:00 a.m., Children. **First Saturday** each month 6:30 p.m., Family Night.

ILLINOIS. CHICAGO AREA: **Thursday** 8.00 p.m., Jewish-Christian Fellowship at Laramie Park Fieldhouse, Niles Center Road & Touhy Avenue, Skokie. **Tuesday** Ladies' Afternoon Bible Class. Call 299-8398.

PITTSBURGH, PA. 5808 BEACON STREET: **Sunday** 4:00 p.m., Worship Service. **Tuesday** 7:30 p.m., Bible Study, Prayer and Fellowship. **Wednesday** 12:30 p.m., Ladies' Bible Class. **Friday** 7:30 p.m., Youth Fellowship. **Third Friday** each month 6:00 p.m., Family Night. **First Monday** each month 7:30 p.m., Prayer Meeting.

FLORIDA. MIAMI BEACH: 326 Meridian Avenue: **Wednesday** 5:30 p.m., Women's Fellowship and Bible Study. **Friday** 8:00 p.m., Gospel Meeting and Bible Study. Other meetings are held in Miami. For details call 532-5976.

MINNESOTA. MINNEAPOLIS: 62-12 Minnetonka Avenue: **First and Third Saturday** each month 8:00 p.m., Bible Study, Question and Answer Period. **Second and Fourth Saturday** each month 8:00 p.m., Junior and Senior High and College, Arts-crafts, Bible Lesson—Discussion.

NEW JERSEY. WEST ORANGE, 71 Fitzrandolph Rd.: (Courtesy of Mr. and Mrs. W. Triol) **Tuesday** 8:00 p.m., Bible Study and Fellowship.

TEXAS, DALLAS. 5324 Northwest Highway: **Tuesday,** 7:30 p.m., Bible Discussion Class. **Friday** 11:00 a.m. Prayer meeting. **Second Saturday** of each month, 7:30 p.m. Jewish Fellowship meeting. 369-3274.

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THE CHOSEN PEOPLE

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

There's no longer a barbed wire border between Bethlehem and Jerusalem! Two years ago I visited Israel for the purpose of purchasing a house in Haifa for our missionary, Peter Gutkind. As reported in the December 1966 issue of *The Chosen People,* I described a Sabbath day's journey I made after completing the negotiations.

> I was able to take some time out for a modern Sabbath day's journey in Jerusalem. It's hard to describe a Sabbath (Saturday) in Jerusalem. During the week the streets are crowded and the traffic hectic. The pace is furious, and so is the driving. On the Sabbath, however, Jerusalem seems like a different city. When we started out this morning the streets were almost deserted as we made our way to Ramat Rahel, a southern suburb of Jerusalem. Ramat Rahel means "Height of Rachel." It is a kibbutz (a community, chiefly agricultural, under collectivist principles) and was the center of fierce fighting during the defense of Jerusalem in the War of Liberation in 1948. The Egyptians attacked it from the west and the Jordanians from the east. During this battle the central building changed hands several times, but was finally recaptured by the Israelis. Now there is a statue of Rachel outside the building, and its inscription in Hebrew reads, "Thy children shall come again to their own border" (Jeremiah 31:15). . . .
>
> From the statue of Rachel we made our way to an observation tower from which we obtained a picturesque view of Bethlehem. This view is marred by a barbed wire border in the foreground. Today Bethlehem is no longer the "City of David;" it is not even in the land of Judah, and is now governed by the Hashemite Kingdom of Jordan. Bethlehem can be visited by anyone *except* a Jew.
>
> I turned my eyes from the barbed wire border of Bethlehem, up toward the left of the town, and saw a mountain with a flat top shaped something like a volcano. On this flat top is the tomb of Herod the Great. What a splendid theme it suggested: Bethlehem, the birthplace of our Lord is also the burial site of Herod!

That was two years ago and in the months since then the splendid theme has been vindicated. During my recent visit I had the thrill of praying among bearded Jewish sages at the tomb of Rachel in Bethlehem. The way to Bethlehem is now open to the Jews. A great, familiar, but still unfulfilled prophecy concerning the Messiah awaits fulfillment.

> But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting (Micah 5:2).

There's no longer a barbed wire border between Jerusalem and Bethlehem. I emphasize this not merely as an observation on the current scene, but as a significant truth. I believe that once more the Jewish people in Israel are becoming more and more open to the Gospel. This is aptly shown by the contrast I observed in the confident attitude Peter Gutkind now has, as compared with his easily understood cautious reserve of two years ago. Then he was homeless and discouraged because of the persecution of a small, but very active fringe of Orthodox fanatics. Later he was able to move into his delightful and comfortable apartment which we purchased for him. Quietly one by one those who fled because of the persecution returned to the flock. Since then nine Jews and three Arabs have been baptized. The two most recent candidates are employees of the government. They felt no compunction about witnessing for the Lord. Two years ago this would have meant immediate dismissal. As yet, there has been no outwardly antagonistic action taken against them. Could it be that as a result of the Six Day War some other fences have come down?

It was a joy to minister the Word of God to a group of almost thirty believers; almost all of whom were Jewish. The service was in Hebrew and naturally Brother Gutkind was the chairman. However, since Brother Gutkind was somewhat nervous about instantaneous translation from English into Hebrew, he asked a handsome, well-educated, refined Arab who was fluent in English, to translate my message into Hebrew. It was a thrilling experience. All in all the words of Mr. Gutkind, "These are good times" fittingly expresses our opportunity in Israel.

Plans for our Radio Ministry in Israel

The main purpose of my trip to Israel was to organize our radio program which we plan to broadcast over HCJB in Equador. This is a formidable task, — broadcasting seven-days-a-week, 30-minutes-a-day. There are many problems and there were a few initial disappointments. Recruiting capable and willing workers who would take on this added responsibility and opportunity was the main problem. Happily I discovered that my initial disappointments were due to apparent misunderstandings. I assured all concerned that we were not interested in advertising the Mission. Our one purpose in organizing a radio program is to get the Gospel into Israel in a wholesome, attractive, and Scriptural way. We are not interested in exaggerated reports. A central post office box will be established in Israel and the follow-up ministry will be divided on a geographical basis. Although we would undertake the cost of the program, our Mission would not be named in the broadcast. As I met with the various interested brethren and gave assurances, I found that the Lord had preceded! Already several of them had been working on a similar program but of only fifteen minutes duration over TWR. We have made arrangements to use these tapes, and to supplement them with additional ones by other Hebrew speakers. Mr. Gutkind, as well as others here in the United States, will also make tapes. Also, we already have sufficient tapes in English by Dr. Charles L. Feinberg (Messianic Hour); in French by Andre Boulagnon, our Paris missionary; and in Yiddish by Dr. Henry Einspruch, the noted Biblical translator and Yiddish scholar. Since Israel is a multi-lingual country, there is a good potential audience in these languages.

We are assured of enough material for this sustained broadcast, and so are requesting HCJB in Equador to proceed immediately with test broadcasts to

Israel. Thus we can determine the necessary facts concerning reception and hours of broadcasting in order to make our ministry most effective.

Need in Israel for Gospel Literature

One of the great needs in Israel is for good Gospel literature, especially in Hebrew. In Jerusalem I met two Hebrew Christian brethren who were doing yeoman service not only in printing tracts in Hebrew, but also booklets and paperback books. However, there is a bottle-neck in their operation. Their press is an offset press and they are dependent upon professional camera work. Frequently an Orthodox zealot will cause problems by smudges, out-of-line copy, etc. I am making arrangements for using this press for our literature in Israel. Our Board of Directors has authorized us to purchase an 11 x 16 offset camera and accessories so that they will be able to do this important work without interference. When our broadcast begins we plan to print 100,000 copies of a flier announcing it.

While in Jerusalem I met with several leaders of a strong Hebrew Christian Youth Movement. There are about 100 active Hebrew Christians in this group. They are entirely independent and Scripturally oriented. They proclaim their loyalty to the State of Israel, but are open in their testimony for the Lord Jesus Christ. They are entirely self-supporting. They depend upon their regular employment and do not ask or encourage support from overseas. They are determined, by God's grace, to maintain a testimony for the Lord which will demonstrate their loyalty to Him and to their nation. This to me is the most encouraging aspect of the present-day witness in Israel. One of these young men is now, for the second year, a recipient of our student aid scholarship. He is studying at the Glasgow Bible Institute. I feel that he has a tremendous potential for the Lord.

Our Ministry in France

On the way to Israel I spent several days in France. It is greatly encouraging to observe our work there. Although I arrived on the closing days of August I had the privilege of opening the Scriptures to a group of thirty-five on the last Friday of the month. We owe a debt of gratitude to our honorary director, Pastor Henri Vincent. He is supposed to be on retirement but like many other retired ministers, this means double work at half-pay. His work for us has always been on a volunteer basis and we are thankful that the Lord is giving him continuing vigor to actively superintend the work.

It was also a joy to have fellowship with Andre Boulagnon, our handsome and energetic Paris missionary. The Lord has been greatly blessing his French broadcast which is sent out on two wave lengths. It has excellent reception in Paris and suburbs and via short-wave it covers the entire Mediterranean area. Returns are excellent. We have had inquiries from as far away as Turkey.

One of Pastor Boulagnon's other tasks is the editing of the French edition of *The Shepherd of Israel*. This paper is distributed effectively not only in France and Switzerland but is mailed to North Africa and Israel.

Mr. Boulagnon realizes that he is only one person and he multiplies his ministry by following the Scripture to commit the Scriptures "to faithful men who shall be able to teach others also" (2 Timothy 2:2). He travels throughout France and Switzerland holding classes in various churches and witnessing to the Jews in these areas.

Mr. Boulagnon writes,

"In Switzerland I was invited for the first time by the Assembly of Plymouth Brethren and I lectured there in several neutral rooms; more than 200 people were attending the first lecture and among them the President of the Jewish Consistory along with some Jewish notabilities. When I lectured the second time, the number of Jews was much increased, as they wanted to know what a "Goy" could say about "The Failures of Israel," which was the title of this lecture. I was pleased at the end of this second lecture to be congratulated by a Jewish Barrister's wife and also by the Vice-President of the Jewish Consistory who invited me to discuss about this subject, and he said he was sorry that the whole Jewish congregation was not there.

"When in Switzerland, I had a proposal from a brother who is a bookseller. This brother offered to be our sole agent for the delivery of *The Shepherd of Israel* (French version) in Switzerland. He would undertake to send *The Shepherd of Israel* to our own correspondent addresses in Switzerland and would add to these addresses more than 500 others that he holds now."

I wish you could see our new Paris building. The renovations are almost completed and we are just about ready for the dedication services. Labor and materials are as high under President de Gaulle as they are under President Johnson. I am amazed at the work that has been done under a limited budget. Much of this was done by volunteer help. We can be thankful and proud of our new mission in Paris. Because of the fact that the new location is distant from the old, meetings will be held in both places. In fact, we will be soon operating two stations in Paris. Our office will continue in the old rue de Lille address.

Although this is not actually a part of our overseas report, I am happy to report that our new Yiddish Hour under the ministry of Dr. Henry Einspruch is now being broadcast overseas from Staten Island. We discovered that the station we use, WPOW, shares broadcast time with WEVD, a station which has many Yiddish language broadcasts. Ours is at a time when many people who understand Yiddish are likely to be tuned in.

We are in the final time of negotiations for our Yiddish language broadcast behind the Iron Curtain over TWR. Please pray for this. The Jews of Russia need the Gospel. May the Lord use this program to that end. There's no longer a barbed wire border between Bethlehem and Jerusalem. It lasted only twenty years. The Iron Curtain won't last forever either.

Faithfully yours in His Service,

Biggest "Tract" In The World

By Walter J. Atkinson
Seattle, Washington

Let us say firmly at the outset that we believe with all our hearts in the ministry of tracts. A tract will go anywhere. If a door is locked to a visitor, a tract will go underneath it. When an argument may hinder the witness of a shy Christian, a tract will not back down. Dedicated Gospel witnesses who are not able to be active may send out tracts in unsealed envelopes using a low postal rate.

The American Board of Missions to the Jews has realized the value of tracts since its inception in 1894. We publish the greatest number of tracts for Jews under a general title, *What Every Jew Should Know,* and constant additions keep the series up-to-date. These are often furnished free of charge to other missionary agencies around the globe upon request. There is also the four-page missionary paper *The Shepherd of Israel* published eleven times a year which goes to Jewish people all over the world. Our Chosen People family is well acquainted with our series of Bible teaching leaflets for Christians.

Now we are happy to publish and use the biggest tract of them all, size 9½ x 15½. It is the Jewish Art Calendar. We can hear our Christian friends say, "we know all about this calendar. We get it along with the midsummer letter, and it has information about the work of the American Board of Missions to the Jews and prayer requests. We like it and enjoy it. It hangs on the wall of the kitchen and elsewhere in our homes. It helps us to pray more diligently and frequently for the Jews."

We are glad you feel that way about our calendar, but the one we are telling you about is a special edition printed for Jewish people. It has the Old Testament daily readings and gives the Sabbaths and Holy Days, but there the similarity ends. Every page has a missionary message! Sometimes the message may take for its starting point a Jewish festival; for example, the Feast of Trumpets which was made into the Jewish New Year by the rabbis, although the Bible sets the Jewish New Year two weeks before the Passover in the Spring. Or, we may relate the missionary message to the Jewish Feast of Lights in December with the Christian Feast of Lights. Again, we may begin a message with the Jewish Feast of Pentecost, seven weeks after the Passover; also the Passover itself. Other topics in the calendar are the Book of Esther and how God kept His promises; the facts of Abraham's conversion to faith in God; how the Messiah Jesus changed the calendar. On each page the reader is invited to send for a tract which will give more information on the particular subject covered for that month.

On the back cover of the calendar one of our best tracts is printed, "33 *Prophecies Fulfilled In One Day.*" We have also printed on the back page, the 53rd chapter of the great Hebrew Prophet Isaiah. When our Jewish friends first read this, they think it is from the New Testament as it so clearly speaks of the Lord Jesus. What a surprise when they see it's Old Testament Scripture.

This is our new tract, the biggest tract in the world — our Jewish edition of the Art Calendar. These are available at fifty cents each.

". . . My Word . . .shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Brands Plucked Out Of The Fire

By PETER GUTKIND
Missionary, Haifa, Israel

WE WANT to share with our *Chosen People* readers excerpts of recent letters from our missionary, Peter Gutkind in Haifa, Israel. He writes of his work during August, that month of burning heat, when Israelis walked mentally fatigued and irritable. People who have lived in that country for a long time have learned to use their free time for rest. Our brother has used his time to enlarge old acquaintances and make new friends. "The month distinguished itself with a blessed fishing, making conspicuous the directing hand of the Guidance," he relates.

Mr. Gutkind tells of Mr. C, a Jewish man from Poland, whose mind the traditional Gospel opponents have not succeeded in poisoning. "He accepted our message with an unbiased view seldom found among our people," Mr. Gutkind writes. Ten years ago the Gutkinds and this family had been neighbors and then the family moved to another area. However, during this past August Mr. C again contacted our worker and extended an invitation to visit. The invitation re-established friendly contact with this family of four who had lost everything and had previously known only war and holocaust.

Throughout the past year the Gutkinds have also been nurturing a friendship with the Z family when suddenly they fell prey to pressure and intimidation. Mannerly words were exchanged for Mr. Z's angry ones and some days later he telephoned to ask if he could again visit. Contact has been renewed, but the secret for the cause of anger is still not revealed.

Delighted that he can labor "free from exploitation" and raise his children in freedom, Mr. E, now advanced in years, is proud to be a part of modern Israel. Released from labor in the Soviet Union some years ago, he dragged himself, alone, hungry, like a thief in the night by path and wayside to a corner somewhere in that huge country and came to Israel, truly free. During August as he visited Peter Gutkind, he said in excitement, "Today I see freedom from the near." The Gutkinds' testimony has conquered his heart. He too is an "accidental" contact.

In asking for an address he could not find, Mr. Gutkind met an Arabic family. Here was another contact with people apart from any plans although as Mr. Gutkind writes, "certainly we wished it very much." The family knew Hebrew as he knew Arabic. "Only by the instrumentality of two words Yeshua-shalom that I tried to pronounce in Arabic made us friends. They invited me to their home and we spent time in a friendly 'talk' of smile and suggestion."

This has been a good month of friendly witnessing, "accidental con-

tacts" and cementing old friendships for our worker in Haifa as he uses his time for living and giving the Gospel.

God Is Doing A Work Among The Jewish Young People In Dallas

By ARNOLD FRUCHTENBAUM
Part-time worker in Dallas Branch and student at Dallas Seminary

DURING the nine months that I have been working with the Dallas Branch of the American Board of Missions to the Jews, we have seen God do some marvelous things among the Jewish young people in bringing them to Jesus Christ.

L L is a college student who comes from a Reformed Jewish home. He had begun to investigate the claims of Jesus to be the Jewish Messiah and one day he called our office and left a message for us to contact him. Our missionary-in-charge, Dr. T. McCall, made an appointment to see him and together we went to talk to him at a house he had been renting along with three other college students. These other students were believers. We sat around refreshments and into the midnight hours discussed the claims of Jesus. When our conversation ended, we were convinced that it was merely a matter of time before L L would accept Christ as his own personal Messiah. In a few weeks he did just that and is now an active Hebrew Christian witnessing for the Savior.

One of the Gentile Christians who comes to our services quite regularly brought with him a Jewish father and his daughter. During our discussion period before going into our Bible study, the daughter, a high school student asked, "What does it mean to be saved?" Another Hebrew Christian woman took her aside and talked to her and the young girl accepted Christ as her Messiah. Unfortunately, because of her age and slight opposition from the father, we have been unable to follow her up ourselves but have given her name to another Hebrew Christian schoolgirl to see what she can do to help her.

At the University of Texas a Campus Crusade worker had come in contact with a Jewish student, B F, who had been witnessed to previously and who sincerely wanted to know more about the claims of Jesus. The Campus Crusade worker made an appointment for me to meet him. We only had an hour together before the student had to return to class, but it was obvious that he was deeply troubled concerning Christ. He had been to the Rabbi and he had not received the answers to all of his questions. He was particularly concerned about the virgin birth. At the conclusion of our discussion, I gave him some of our mission tracts including Leopold Cohn's booklet on the virgin birth. Also I gave him my address where he would be able to contact me again in the future. After about two weeks, he asked me and a Christian friend to come over to see him. We spent three hours in the Scriptures investigating

the claims of Jesus Christ. As he considered the various Old Testament prophecies, it was evident that he was close to making a decision, but he put it off saying that he first wished to see the Rabbi about some of the issues that had been raised. This was on Friday night. Sometime on Sunday, he made his decision to accept Christ. Six days later he gave his first testimony at our Beth Sar Shalom meeting in Dallas.

A leading, predominantly Jewish high school in Dallas has an active Young Life group and some of the students were especially interested in trying to reach the Jewish students on campus for Jesus Christ. One Jewish boy M F accepted Christ through their ministry and we have been trying to keep in touch with him. A Gentile Christian girl in this school recently threw a "coke party" for the students and, knowing a number of Jewish students would be coming, asked me to come. The house was packed with students, a number of whom were Jewish. The speaker was from Campus Crusade and gave a clear presentation of the Gospel. After the message, some of the Jewish students hearing that I was a Hebrew Christian, began asking questions. I had the opportunity to speak to five Jewish students about the Messiahship of Jesus Christ; four were Conservative Jewish students and one was Reformed. One of the Conservatives, J S, talked very intelligently and said that he was able to tell the difference between a Gentile who is a Christian and one who merely claims to be a Christian. We talked for a long time and I had the same feeling about him as I had about the others — that it would only be a matter of time before he would find his Messiah. The next day we learned that at the party another Jewish girl had accepted Christ as her Messiah.

Yes, God is doing something among the Jewish youth of Dallas. I would encourage each of you to pray for our Dallas Branch and for the Jewish young people who are finding Jesus Christ today in the queen city of the great state of Texas.

A Baptism And A Busload Of Blessings

By Clara Rubin
Missionary, Huntington Station, New York

On a Sunday in June four cars filled with our people went to meet the Mission bus. We were on our way to a Baptismal Service at Headquarters Building, 72nd Street, New York City. Some people were to be baptized and some were members of their families coming to witness the event.

What a happy time we had singing while Rev. Ennis capably drove the bus through Long Island and into the crowded city. We ate the lunches we had brought from home, and the Mission provided cookies, cake, and punch. It was like one big happy family. With all my heart I thank God for such a place as the American Board of Missions to the Jews where we can bring our people. Here love is abounding and one can truly find God.

At 3 p.m. sixteen people, who had received Yeshua into their hearts as Messiah and Redeemer, were now following Him in baptism in obedience to His command. Thirteen were Jewish, three were Gentiles, and now all were one in Christ. Four of this number were from Miss Wardell's class in Levittown. I would like to tell you about the other twelve from our Huntington Station Branch, which is in our own home.

K is a Jewish lad who truly loves the Lord Jesus. He witnesses to all of his friends and has brought one of them to our Bible class. His parents and older brother and sister received the Lord Jesus at our meetings and were baptized last year.

Miss B, a beautiful young lady, has attended our Bible class since she was six years old. Now she attends our teenager's class. Since we first met her parents they have been saved, and now her two younger sisters attend our primary and junior classes.

Miss S regularly attends our Friday night adult Bible Class. She is the second member of her family to become a believer, her younger sister having done so years ago. We praise God for the spiritual growth of this young Jewish woman who faithfully studies and memorizes the Scriptures. May God continue to bless her as she walks the Christian path with Yeshua.

Mrs. C is a Jewish mother of five children. She and her husband visited our exhibit at the New York World's Fair, but as her husband began to show a little interest, she tried to pull him away from the booth. Two years later we all met again in Connecticut at the home of our Bible teacher, Mr. Raymond Cohen. What a surprise when Mr. C recognized my husband. Mr. C later received Jesus into his heart, but his wife remained antagonistic towards me for my faith in the Messiah. I told her that I loved her and that some day, when she too became a believer she would say the same words to me. We met on various occasions, and they attended our Saturday night meetings. One day at the wedding of the son of Mr. and Mrs. Cohen, Mrs. C gave her heart to the Lord Jesus. Now, on this Sunday in June, she was being baptized.

Other contacts from the New York World's Fair are Mrs. F and her daughter who are Gentiles. They had never heard that Jesus is the Jewish Messiah. As young believers they began attending our Bible classes. They praise God for the opportunity to study God's Word with us each week and their faces just radiate the love of Jesus and their love for God's people Israel. They testify to both Jews and Gentiles of salvation and eternal life through the atoning blood of Yeshua.

Romans 1:16 says ". . . and also to the Greeks." Mr. P is a Gentile and his wife is Jewish. She and her sister had come to know the Messiah at our Huntington meetings and were baptized last year. Now the family is complete in the Lord. Their home is being used to hold classes and to win others to the Lord. Their two young children were dedicated to the Lord after the baptisms.

Seventeen years ago at a street meeting in Brooklyn, I met Mr. A and his sister. While my daughter played the accordion and I spoke, my friend went over to speak to Miss A. God had wonderfully prepared her heart. She had been to these street meetings a year before, however, this night she gave her heart to the Lord Jesus. She attended classes at our Mission and then she married and moved to another state. Thirteen years later, she moved back to New York with her six wonderful children. This was indeed an answer to prayer as she became one of our Mission teachers. What a thrill it was to have her two older children included in this baptismal group. . . .

I want to thank all my Christian friends for remembering us in prayer. It is their faithful friendship and prayers that sustain us as we go out seeking to bring our Jewish people back to God, through the atoning blood of Yeshua Hamashiach.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1).

☆

Aedus Center — Witness to Our Chicago Branch

By Harry Jacobson, Missionary in Charge

We have found that the Jewish people in the Chicago metropolitan area are a needy people and hungry for God's truths. The outreach of *Aedus Center* is focused on the individual, and the personal, selective evangelism is greatly augmented by the weekly classes, one of which is the Ladies' Bible Class and Luncheon.

Ladies Class

One Jewish lady said, when first invited to the meetings, "But if I go there it would mean I would have to convert." We assured her that we could not convert anyone, only God could do this. She has not missed a class since she first attended and recently remarked, "My family can't understand why I want to keep coming back, but I enjoy myself here more and more."

First Hebrew Christian Wedding at Aedus

We wish to tell our Chosen People family about the first Hebrew Christian wedding which took place at Aedus Center some months ago. The ceremony was held under the traditional *chuppah* (wedding canopy) and opportunities were provided for witnessing to the bride's Jewish relatives, some of whom had previously refused to listen. An added note of interest was the fact that our *Chosen People* magazine was instrumental in bringing Paul and Roberta together. Paul had picked up a copy of our magazine that someone had left on the elevated train. He had never heard of Aedus Center and noticed that Bible studies were being held at the Center on Thursday evenings. He went to one of the classes and through mutual Hebrew Christian friends, the future bride and groom were introduced.

Mr. Harry Jacobson teaching Ladies Bible Class.

Israel

Twenty Orthodox Young People Come To Hear About Jesus

Since we have had our new sign outside of the Center giving the schedule of meetings, many passers-by have stopped to read it and to ask questions. Most have accepted some literature and a few have returned for meetings. The most exciting opportunity we have ever had for witness came in the Spring as a result of the new sign.

Two young Jewish men, wearing yarmulkas, stopped to read our sign and then said, "We've been passing here for some time and we are wondering just what it is you believe." I explained that we believed in Messianic Judaism and that Messiah had to be Jesus in accordance with the prophecies in the Tenach.

"If you are a Jew, then how can you believe in Jesus?" they asked me. Without waiting for a reply, they told me there were of the Orthodox Jewish faith, members of a Couples Club of a religious Zionist Congregation. Four members were from prominent rabbinical families. The two men asked if they could have a private discussion for their club and I assured them it would be a privilege to do this.

All the members of the Couples Club came the next Sunday evening. I wore my yarmulka and assured them that our refreshments were kosher, showing them the rabbinical seal on the food.

I spoke for an half-hour, going through the plan of salvation in the Tenach (Old Testament), emphasizing the necessity of blood sacrifice and substitution Leviticus 17:11 and Ezekiel 18:4; the suffering of the Messiah Isaiah 53 and Midrashim and Szyk Haggadah; and dwelt on the thought "How could a wounded and despised beggar redeem the world?" We stressed God's love for the Jewish people and their future when they finally do accept the Messiah. We discussed the two comings of the Messiah in Isaiah chapters 11 and 53 and Zechariah chapters 12 and 13.

A question and answer period followed which continued for almost two hours. It was a spirited discussion, yet the group maintained good order.

Here are some of their questions:

How could Jesus be God? How could God suffer for God?
Where does it tell us to make Jesus the mediator?
What distinguished Jesus from all the other so-called Messiahs?
How would you feel if your children married out of your faith?
How could there be such a thing as the virgin birth?

(Continued on page 18)

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Please explain for me the sect called the Pharisees. I read in the history book that they were called Hasidim. Who are the Hasidim?*

Answer: Hasidism, as it is known today, is a religious movement which originated in Poland in the 18th century under the guidance of Rabbi Israel ben Eliezer Baal Shem-Tob who wanted to revive the practices of earlier Hasidism. It took the form of a spiritual revival which stressed a sincere love for God and belief in the efficacy of prayer rather than Talmudic scholarship. The term "Hasidism" means "pietism" (from *hasid,* pious). The earlier movement, with which the Pharisees have been connected, began around the third century B.C. and flourished during the Maccabean period. Its adherents are mentioned in 1 Maccabees 2 as "a company of Hasideans" and spoken of again in chapter 7 verse 13 and in 2 Maccabees 14:6. Although originally connected with them, the Pharisees preferred to call their members "haberim" (brothers) and reserved the title of "hasid" for former generations ("hasidim-ha-rishonim"). They became known as the "Perishaya" or "Perushim" (separated), the Greek for which is *Phasisaios,* and stressed the most scrupulous fulfillment of the law and the need for ritual purity. They entertained the Messianic hope and believed in the resurrection of the dead.

* * * *

Question: *The words "shortly," "at hand," and "quickly" in Revelation 1:1,3 and 3:11 puzzle us for it has been almost two thousand years since John wrote these lines. Can you help us?*

Answer: The Greek for "shortly" in Revelation 1:1 and 22:6 is *en tachei.* If you wish to make a comparative study of the use of this expression you will find it in Luke 18:8; Acts 12:7; 22:18; 25:4 and Romans 16:20. The word for "quickly" in 3:11 is *tachu,* used also in Matthew 5:25; 28:7,8; Mark 9:39; 16:8; John 11:29; Revelation 2:5, 16; 11:14; 22:7, 12 and 20. Both words have the same root and may have the significance of "shortly" in the sense of soon to take place, or "quickly" in the sense of following in quick succession once they begin. The Greek for "at hand" is *eyyus.* This means "near" with respect to either time or place.

The intention of these various expressions is quite clearly to engender the attitude of expectancy and watchfulness, not to place a time limit on *all* the events in the book. If the position is correct that the letters to the seven churches depict the entire church period from the days of John onward

then certainly the time was at hand as John penned these words. Those who have felt that this required the fulfillment of everything in the entire book within a comparatively short time after the writing have had to force the interpretation to make it fit subsequent history. This is known as the Preterist position. It constitutes, to my way of thinking, a very artificial and fanciful method of interpretation.

* * * *

Question: *Could you please explain to me what the "rereward" is in Joshua 6:9?*

Answer: The old English spelling is what has confused you here. The first part of the word is "rear." "Rearward" is that which comes behind. This word is used in Numbers 10:25; Joshua 6:9, 13; 1 Samuel 29:2; Isaiah 52:12 and 58:8. These last passages are especially precious: "the God of Israel will be your rearward," and "the glory of the Lord shall be thy rearward." These are based upon Exodus 14:19 where the Lord Jesus Christ in the pillar of cloud goes before and behind the camp of Israel. He has always loved and cared for His people.

* * * *

Question: *Jesus said in John 5:24 "He that believeth on Him that sent me hath everlasting life." In John 12:44 He said, "He that believeth on me, believeth not on me, but on Him that sent me." I have always understood that we are saved by believing on the 2nd Person in the Trinity, Christ Himself.*

Answer: Indeed, a personal faith in the Lord Jesus Christ is necessary for salvation, He said in John 6:47 "He that believeth on me hath everlasting life." This is set forth again and again as in John 3:15, 16, 18, 36. But the entire matter set forth in these verses, those you quote, and many others is that you cannot truly believe on one Person of the Godhead without believing on the other. No one can come to the Father except through the Son (John 14:6) and, on the other hand, to learn of the Father is to come to the Son (John 6:45), and so, to believe on the Son is to believe on the Father. Such is the absolute oneness of the Trinity.

* * * *

Question: *When Isaiah 2:3 tells us that "out of Zion shall go forth the law, and word of the Lord from Jerusalem," does this mean that Christ will actually return in person and sit on an earthly Theocratic Throne of David?*

Answer: Yes, this passage as well as many others presents the personal return of the Lord Jesus Christ to reign on the Throne of David. For a parallel description of this see Micah 4:1-5 where some additional details are given. Study further the following partial outline on the Millennium and the Lord Jesus Christ:

1. The Lord Jesus Christ will reign out of Zion. Psalm 110:2; Isaiah 2:1-4; Micah 4:1-5.
2. He shall reign upon the throne of David. Isaiah 9:7 (cp. 16:5).
3. He will be king over all the earth. Psalm 22:28; Zechariah 14:9.
4. He will rule over His enemies. Psalm 18:44; 72:9; 110:2; 149:7-9; Micah 5:8-10.
5. He will be a priest upon His throne. Zechariah 6:13.
6. The knowledge of the glory of the Lord will fill the earth. Isaiah 11:9; Habakkuk 2:14.
7. He will be exalted and glorified. Isaiah 2:2; 2 Thessalonians 1:10.
8. There will be yearly pilgrimages to worship the king. Zechariah 14:16.

Jewish Notes By ALTHEA S. MILLER

Peace in the Sinai?

"The Sheik Abdullah, in the name of all the tribes, and in all honesty and mutual respect, declares that after one year of Israeli rule we are satisfied. We take pride in the young state of Israel which strives for peace.

"We are grateful that our internal autonomous rule and judiciary are being preserved. Thus do we prove we are faithful to the Israeli authorities and can be treated as equals."

If this reads like a tale from *Arabian Nights* — it isn't. The *Washington Post* newspaper reported this eye-opener from Wadi Firan, Israel-held Sinai where a group of sheiks of the fiercely independent Bedouin in the Southern Sinai desert pledged their allegiance to Israel. Refreshing water to a thirsty land!

Israel Orthodoxy Discriminates

Such is the accusation hurled against Orthodox leadership in Israel by one of South Africa's leading Reform rabbis. Arthur Saul Super stated that the conference of the World Union for Progressive Judaism "made an unprecedented impact upon the minds of the general public" at its meeting in Jerusalem last summer. Until that conference the general Israeli public was totally unaware of the existence of Reform Judaism within the land. At the time of the conference there were some 2,000 adherents in six congregations scattered throughout the country.

Will The Powder Keg Blow?

Yes, inevitably. As the "Times of the Gentiles" come to a cataclysmic end, the powers of evil will increase in intensity and atrocities will engulf men. Israel will be the focal point as Satan rounds up the world to go against Jerusalem.

Today's giant power of the North, like a huge cat, stalks every step of that little nation of Israel, using puppet nations as tools of torment.

Reading Revelation 11 with Daniel 9 and 10 the perceptive heart will understand that the blow-up of the Middle East powder keg will be like a fire cracker compared to the awesome and righteous judgment of the God of the universe when He declares: "I will . . . gather all nations and will bring them down into the Valley of Jehoshaphat, and will judge them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted my land" (Joel 3:2).

Lord, haste the day!

Israel's Inalienable Possessions

DAVID BARON

CHAPTER I

THE APOSTLE'S YEARNING LOVE FOR ISRAEL

"For I could wish that I myself were anathema from Christ for my brethren, my kinsmen according to the flesh."

From the height of blessedness to which the Apostle gradually leads us in the first or doctrinal section of the Epistle, culminating as it does in the triumphant "No condemnation" and "No separation" to "them that are in Christ Jesus," we are here at the commencement of the dispensational, or prophetic section of the Epistle, almost abruptly brought down into a vale of sorrow, and we hear the Apostle speak of "great heaviness and uninterrupted sorrow in his heart."

And if the question be asked, Why this sudden descent from the mountain-top of blessedness? Could not the Apostle have spared us the knowledge and the sorrow of this dispensational section of the Epistle, and have taken up the thread of his argument with the practical section which begins with the 12th chapter? The answer is No! *For their own good* the Apostle could not leave Gentile believers in ignorance of the mystery of God with Israel. God's dealings with Israel, God's purposes in Israel, are subjects with regard to which Christians, *for their own good,* cannot afford to be ignorant.

The teaching imparted in this section of the Epistle—which was written for the express purpose of instructing Gentile believers about Israel—is not only salutary but absolutely needful, and though in the course of our study of these chapters, if our hearts be filled with the compassion of Christ, we too shall be filled with sorrow in contemplating Israel's present condition, yet we too are sure in the end to emerge with the Apostle with the triumphant, adoring exclamation, "Oh, the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are His judgments, and His ways past finding out!" And our gain in the process will consist of enlarged views of God's character and a better understanding of God's ways —and to the Christian there is no greater gain.

The first five verses of the 9th chapter form the introduction to this section of the Epistle, which consists of Chapters 9, 10, and 11, and in these verses the Apostle Paul, before proceeding to vindicate the ways of God in His governmental dealings with Israel and the nations, stops to express his own sorrow and deep sympathy for that nation which, though in the purpose of God exalted so high, is at present, through un-belief, fallen so low.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." By this sol-

emn asseveration the Apostle wants, not only to impress us with the sincerity and truthfulness of his sorrow and sympathy for Israel, but to teach us that the feelings to which he gives utterance are no mere natural sentiments, such as a Jew might be supposed to have for his nation. He speaks as a man "in Christ," that is, as a man whose conscience, whose whole being, has been renewed and illumined, and who, at the very time of writing, is conscious of being under the direct operation of God's Spirit. It is not as a natural man, but as a spiritual man; it is not as a Jew, but as an Israelite indeed, in whom there is no guile—it is as *an inspired Apostle* that he speaks, and claims our attention to this most important subject.

He says, *"I have great heaviness (or "I have great grief") and uninterrupted pain in my heart."* The Apostle had indeed drunk deeply of the Spirit of his Divine Master, our Lord Jesus, who for our sakes became "a Man of Sorrows and acquainted with grief," who was ever moved to compassion when He beheld the multitude of Israel, and who wept over Jerusalem.

We may pause for a moment at this second verse, and ask ourselves, "How did this Divine sympathy, this Spirit-inspired grief, operate in his heart?" It impelled him first of all to *earnest prayer* and intercession on Israel's behalf.

"Brethren," he exclaims, at the beginning of the 10th chapter, "my heart's desire and prayer to God for Israel is that they may be saved"; or, more literally, "The good pleasure of my heart and supplication to God on behalf of Israel is for their salvation." *"The good pleasure of my heart"*—the Apostle found delight in prayer for Israel. I wonder of how many it is true now that they pray for Israel at all. And among those who are watchmen on the walls of Zion, and who do pray for Israel's salvation, I wonder of how many it can be said that it is done in "the good pleasure of their hearts," and not rather as a duty at the best. The Apostle found delight in his supplication for Israel, because it brought him so near to the heart of God, who has never ceased to yearn for His wandering people, and because his prayers sprang from sympathy with, and a deep understanding of, the purposes of God, not only to bless, but to make Israel yet the centre and channel of blessing for the whole earth.

But he not only prayed for them—his divinely given sympathy for Israel impelled him also continually *to labour* for them. Paul was specially commissioned of God to preach the glad tidings of salvation through the crucified, risen Messiah to the Gentiles; yet, if we follow his missionary career, we find that wherever he went he always sought out the Jews first, and preached to them in their synagogues. *"It was necessary* that the Word of God should first be spoken to you," he says in one place; and when the Jews in that city shut their ears and blasphemed, and he had to turn to the Gentiles, we read that in the very next place which he visited, Iconium, he and Barnabas went again together into the synagogue "and so spake that a great multitude both of the Jews and also of the Greeks believed." And this we find to be the case to the end of his career. And he not only preached the Gospel to them, but he cared for the temporal necessities of the believing Israelites; and when a famine broke out in Judea he was the first to raise his voice among the Gentile Churches which he had founded, calling upon them to help these believing Jews, and reminding them that "if the Gentiles had been made partakers in their spiritual things, it was their duty also to minister to them in carnal

things."

But even all his labour and all his prayers did not fully express his yearning love and desire for Israel. He went much further. This is brought out in the 3rd verse. What a wonderful verse this is! *"For I could wish that I myself were anathema from Christ for my brethren, my kinsmen according to the flesh."* Shrink as we may, my dear friends, from the full meaning of these fervent words of the Apostle, sure it is that no other meaning will sufficiently satisfy the plain sense of the words, than that the Apostle actually went the length of wishing, if it had been possible, and if Christ had permitted it, to be himself cut off from Christ in the place of his people.

"The wish," says Dean Alford, "is evidently not to be pressed as entailing on the Apostle the charge of inconsistency in loving his nation more than his Saviour. It is the expression of an affectionate and self-denying heart, willing to surrender all things, even, if it might be, eternal life itself, if thereby he could obtain for his beloved people these blessings of the Gospel which he now enjoyed, but from which they were excluded. . . . Others express their love by professing themselves ready to give their life for their friends; he declares the intensity of his affection by reckoning even his spiritual life not too great a price if it might purchase their salvation."

In this respect there are two men in the history of Israel who stand nearest to Christ for their willingness to sacrifice themselves for their people. One was Moses, who, after the apostasy of Israel in the matter of the golden calf, prayed to God, "Yet now if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of the book which Thou hast written." And the other was this Apostle, who said, "I could wish that I myself were anathema from Christ for my brethren, my kinsmen according to the flesh."

And remember, my dear friends, that the man who gives us this glimpse into the intensity of his heart's love and yearning for Israel is the one who perhaps, next to our Lord Jesus Christ Himself, has suffered most at the hands of his people. Again and again, as he was proclaiming to them the fulfillment of the promises made to the fathers in God's gift of His only begotten Son, they cried: "Away with such a fellow from the earth, for it is not fit that he should live!" Five different times did they lay many stripes upon him in their synagogues; they hunted him from place to place; wherever they could, they stirred up tumults against him; they beat him, they stoned him, they heaped all sorts of reproaches and blasphemies upon him; and what pained him perhaps most of all was that they tried by all the means in their power to frustrate his Apostolic commission, "forbidding him to preach the Gospel to the Gentiles that they might be saved."

And yet, all through, and to the end, not only had he no inclination or desire to "accuse his nation" before the Gentiles (Acts 28:19), but he never ceased to love them and to yearn for them. Truly such love sprang from no mere natural or human source, but was part of that wonderful, everlasting, unchangeable love of Jehovah toward the children of Israel, which even all their many sins and apostasies could never quench, and was drawn by the Apostle from the great heart of his Divine Master, who wept over Jerusalem, and who, even on the cross, prayed, "Father, forgive them, for they know not what they do."

And it is only in this same spirit of a love which never faileth, and of Christ-like compassion, that we too shall be able to persevere in our prayers and in our efforts for the salvation of gainsaying, disobedient Israel, else we shall soon turn away from them discouraged if not embittered, as has

been the case, alas! with some who began well, but whose knowledge of this peculiar people has been shallow, and whose interest did not rest on the deep-enough basis of an intelligent understanding of God's will and purposes, and was not impelled by the all-constraining love of Christ, which alone can prevail.

"A parallel case," Dr. Adolph Saphir observed in one of his last addresses on this subject, "is this: Jesus asks Peter, 'Lovest thou Me?' then He says, 'Feed My Sheep.' It is not love to the sheep that will sustain Peter in feeding them. It is the fact that they are Christ's sheep. It is not because the sheep are lovable that his interest in them will continue. It is because Christ is lovable. Likewise, unless you believe that *Israel is God's nation,* and your interest is based on the Word of God, your efforts to evangelize among Israel will soon languish, and your patience will be exhausted."

To return to the Apostle's willingness to sacrifice himself for his nation, I would remind you that neither a Paul nor a Moses, nor even an archangel, could suffice for the redemption of the people, or of even one soul in Israel. *One* there is whose death alone is a sufficient ransom, and He not only "wished," but *was* actually made a curse for us, that we might be freed from the curse of sin and the law.

Yes, *it was necessary,* not on the ground of human "expediency," as Israel's apostate high priest expressed it; but because of *a Divine necessity,* springing from the eternal principles of God's moral government of the world, that the Christ Himself "should die for the people, that the whole nation perish not" (John 11:49-52).

And Jesus *did* die for that nation, and in that great and wonderful fact rests the certainty of Israel's future salvation. But blessed be His Name, He died, not for that nation only, but that also He should gather together in one the children of God that were scattered abroad, which ensures also the *eternal* salvation of every one of His people individually, of whatever nation, who have been brought to faith and reliance on Him.

(Continued in December Issue)

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Aedus Center — Witness to Israel

(Continued from page 11)

I endeavored to give my replies always from the Scriptures and believe this is why the Lord honored the meeting. It would have been impossible for me to cope with the young men otherwise, as they were well trained in the Talmud and the Hebrew language. I knew too that I was being upheld in prayer by believers in several churches and by supporters of our weekly Bible study meetings.

We are thankful to God for this extraordinary opportunity to witness and that these Orthodox young people heard the Gospel and took literature with a desire to read further. Our hearts ache for them, as they evidently are of high moral and ethical standards yet unwilling to admit their need of a Savior. We earnestly desire your prayers for these future leaders of the Jewish community in Chicago and we claim God's promise that His Word shall not return void, but will accomplish that which He pleases.

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

SOME OF OUR REGULAR MEETINGS

NEW YORK, HEADQUARTERS: **Sunday** 3:00 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 11:00 a.m. Sunday School. **Monday** 1:00 p.m. Mothers and Kindergarten Classes, 6:00 p.m. Young Teens. **Wednesday** 7:30 p.m. Dorcas Society alternating with Teachers' Training every 2 weeks. **Thursday** 7:00 p.m. Adult Bible Class and Kindergarten. **Fourth Thursday** 7:30 p.m. Family Night. **Friday** 3:00 p.m. Boys and Girls, 6:30 p.m. Young People.

LONG ISLAND. HUNTINGTON STATION. 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Friday** 7:30 p.m. Adults' and Young Peoples' Bible Study. **Tuesday** 12 noon — 2:00 p.m. Ladies' Bible Class.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Wednesday** 10:00 a.m. New Believers' Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301. **Third Thursday** 8:00 p.m. Fellowship for Jews and Christians. Courtesy of Dr. and Mrs. R. McCulley, 1301 W. Edgemont. **Friday** 9:30 a.m. Old Testament Bible Class, 1301 W. Edgemont. Jewish Evangelism Classes, phone Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday,** Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN DIEGO, 6901 Jackson Drive: **Third Friday** 8:00 p.m.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Avenue: **Tuesday** 8:00 p.m. Bible Study Class. **First** and **Third Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 6:30 p.m. Family Night Supper. **Saturday** 10:00 a.m. - 12 noon Childrens' Bible Class.

MISSOURI, KANSAS CITY, BETH SAR SHALOM HEBREW CHRISTIAN FELLOWSHIP CENTER, 4004 W. 66th Street, Prairie Village: **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

NEW JERSEY, WEST ORANGE, 71 Fitzrandolph Road; Courtesy of Mr. and Mrs. W. Triol, Wednesday 8:00 p.m. Bible Study and Fellowship.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually **last Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 Northwest Highway: **Saturday** 6:30 p.m. Fellowship Dinner, 7:30 p.m. Bible Discussion Class, phone 369-3274.

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VOL. LXXIV—No. 5 **THE CHOSEN PEOPLE** JANUARY 1969

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The Temple of God is being built! We do not refer to the rebuilding of the Temple at Jerusalem, although we have deep convictions that it will be rebuilt. As far as we have been able to discover there is absolutely no evidence whatever that there are any actual plans to rebuild the Temple. In fact, right next to the Western Wall of the Temple area there is a sign in three languages, Hebrew, French, and English. This sign forbids Orthodox Jews to even enter the Temple area and it is signed by the chief rabbinate of Jerusalem. (See picture above.)

Solomon's Temple was one of the most magnificent structures built by man. As grand as it was, however, a greater Temple is being built. Solomon built the Temple to provide a dwelling place for God on earth. At its dedication he said,

> But I have built an house of habitation for thee, and a place for thy dwelling for ever (2 Chronicles 6:2).

Solomon's Temple, a symbol of our Lord Jesus Christ

This Temple was a symbol of our Lord Jesus Christ as the dwelling place of God on earth. The Scriptures frequently speak of our Lord's body as a temple, or tabernacle.

> Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body (John 2:19-21).
>
> And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).

God the Father dwelt in Him (See John 14:10). "For in him dwelleth all the fulness of the Godhead bodily (Colossians 2:9). Our Lord Jesus Christ indeed was the very temple of God.

The Temple also was the symbol of the Church as the dwelling place of God on earth. It is within this symbolism that the Temple is now being built. Writing to the church at Corinth Paul said,

> . . . ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people (2 Corinthians 6:16).

The Temple building was significant. It had a rock foundation, "great stones, costly stones, and hewed stones, to lay the foundation of the house" (1 Kings 5:17). How aptly the Temple symbolized the Church of Christ for the Lord Jesus Christ Himself is the rock foundation of the Church. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11).

The Lord Jesus Christ, the foundation of the Church

We cannot emphasize this truth too much. The Lord Jesus Christ Himself is the rock foundation of the Church. We are living in a day when an apostate Protestantism is "returning to Rome." It is time for Rome, Athens, Canterbury, and Geneva to return to Jerusalem! The return to Rome is predicated on the error that Peter and not the Lord Jesus Christ is the rock foundation of the Church. It is a misinterpretation of the Scriptures.

> He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it (Matthew 16:15-18).

The Lord Jesus Christ is the rock foundation, not the Apostle Peter! "That Rock was Christ" (1 Corinthians 10:4). The psalmist asked, "Who is God save the Lord? or who is a rock save our God?" Peter himself calls our Lord "a living stone, disallowed indeed of men, but chosen of God and precious" (1 Peter 2:4).

> Here then is the foundation of the Church, not Simon Peter, not even Peter's confession, but the Lord Himself, dead, buried and risen again — a risen, glorified immortal man who is God.
>
> That is the immovable rock on which the Church is built. And this truth of death and resurrection is illustrated in the fact and circumstance of a rock foundation.
>
> The rock must be buried a certain depth in the ground. There must be a portion of it that shall rise out of the place of burial, presenting a surface upon which the first course of stone may be laid.
>
> Thus it is that our Lord Jesus Christ was first buried, then rose the third day. This is the Gospel. (1 Corinthians 15:3, 4).
>
> This is the good news that the foundation of the Church is a rock.
> I. M. Haldeman, Bible Expositions, Vol. 1, p. 371.

Not only was the foundation of the Temple of costly stones, the material of the building itself was just like the foundation. It too, was "built of stone made ready before it was brought thither" (1 Kings 6:7). Certainly Peter was thinking of the Temple as he described believers as "lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5). These living stones were costly (1 Kings 7:11); so also "ye are bought with a price" (1 Corinthians 6:20).

Jews And Gentiles Built The Temple

Although the Temple was built on the same plan as the Tabernacle, it was an entirely **new** building. Only redeemed Israel built the Tabernacle. But Jews and Gentiles alike built the Temple. David and Solomon planned the Temple but a Gentile king provided the cedars, the stone-work, the craftsmanship and

the two most prominent pillars! How grotesque the Temple would have been without a plan. How incomplete it would have been without the material, labor, and handiwork of "Hiram, King of Tyre." Both Jew and Gentile worked together to erect this new building. They both labored on the same foundation. Why? "for Hiram was ever a lover of David" (1 Kings 5:1).

In the Temple which is now being built lovers of David's Greater Son work together harmoniously for "He is our peace who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14). What a magnificent structure is now being built!

> Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit (Ephesians 2:19-22).

The Temple Of God Is Being Built!

The Temple of God is being built! His House is being erected. "In whom (in the Lord Jesus Christ) ye are also being builded together" (literal translation). The chosen stones are being quarried, and under God's supervision they are being prepared for their place in the eternal House of God. In building Solomon's Temple each stone was "made ready before it was brought thither." Solomon, who was a brilliant architect, did not work haphazardly; he worked according to a plan. The stones were prepared and shaped in Lebanon and when brought to Jerusalem, they fitted together perfectly!

The Holy Spirit works according to a plan, as did Solomon. Apart from the cornerstone, all the stones are equally important, but each must be set by the Great Builder according to His plan. That plan is revealed in Romans 1:16:

> . . . the gospel . . . is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

To the Jew first is a matter of order and plan by the Great Builder for His Church. Even as no sound of hammer, axe, nor iron tools was heard in building of the first Temple, so the building of the Church of Christ is a silent process. Some may quarry, some may hew and prepare the stone, but the setting in place is accomplished without any of the clanging noises of human energy. The stones are being quarried and set in their places by the omnipotent energy of the Holy Spirit. Some day the last elect will be quarried and set in place,

> . . . and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts (Malachi 3:1).

Faithfully yours in His service,

". . . My Word . . .shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Serving The Lord In Montreal, Canada

By Mrs. Margaret Seidler
Missionary, Montreal, Canada

The work in Montreal, established by the Rev. Stanley Stock and under the direction of Rev. Ashton Holden and his sister, Mrs. Arnold Seidler, continues to be encouraging. The following is a report from Mrs. Seidler:

The Young People's classes for boys and girls recently went through a period of dwindling attendance. However, after much prayer and increased personal contacts through visitation, we now have a number of new members. We have proven that having a library for the young people to use has been a means of reaching out into the neighborhood. The youngsters come to the Center in order to join the library and take out books, but many stay to hear the Bible stories. There is a steady demand for Bibles and Biblical books.

Both the girls and boys enjoy being together at handwork, playing games, or even studying their homework before the "Clubs" begin. The emphasis is on personal interest and individual attention. This is a time when we may hear of a problem at school or at home or may get involved in discussing a Bible story from a previous meeting. Here are vital points of contact!

Our reading room has also given us opportunities for some very personal talks with Jewish people. The majority of the New Testaments asked for are in Yiddish, but also some in Hebrew, English and French are given out.

We seek to further contacts with all age groups and are glad of the facilities offered by the apartment over the Mission. We often invite people to a meal on Sundays and take them to a local church afterwards. Also, as weather permits, we take groups of children or young people on short sight-seeing trips.

One of the most important aspects of the work in Montreal is the time we spend in visitation. The Women's meetings have also been a great joy to both Rev. Holden and me and we are thankful for the growth of this group.

Please continue to pray for a harvest of souls as we sow the Seed of God's Word in Montreal.

An Insurance Dealer Looks For Security

By Victor Sedaca
Missionary-in-Charge
Buenos Aires, Argentina

It was nine o'clock at night when Mr. S, a Jewish man who managed one of the largest insurance companies of Buenos Aires, rang me up to ask for an interview with him. While I was driving to his

office, I prayed that God might bring the right words to my mind to speak to this man.

After some irrelevant introductory words, we came to the point. He had been an atheist for a long time, but lately he had felt a great vacuum in his heart. After having some problems in his family he became spiritually void and confessed to me that life had no meaning at all for him.

I told him that he was right because a life without God could be nothing but senseless. On this point I built up the full structure of my testimony of the power of the Gospel. I presented to him the only answer to his problem — the Messiah, Jesus Christ.

After two hours of earnest dialogue, it was evident that he had reached a new attitude towards God and the Messiah.

"I believe, Mr. Sedaca, that tonight God has opened my eyes to see things which I have never seen before," he said during a pause in our conversation. As I drove him back to his home, I thanked God that though my Jewish friend was not ready yet to make a decision, something absolutely new had happened in his soul.

A Friend from the Synagogue and A Political Science Student Hear the Gospel

By Rev. Henry E. Johnson
Missionary-in-Charge, Pittsburgh, Pa.

A few months ago I became acquainted with M V, an elderly, retired man, who regularly attends an Orthodox synagogue near our Mission. We see each other at least once a week, have coffee at a local restaurant, or go on walks together. Often the conversation turns to the things of the Lord and the Scriptures. Much opportunity has been given to present the Gospel in this way as well as through tracts.

I have invited my friend to attend our meetings, but because of opposition from the community, he feels he cannot for the present. Also, he tells me pressure has come from his friends at synagogue to terminate his friendship with me. He has told them that as a free citizen in a free country he chooses his own friends and hears what he wants to hear and will continue to see me despite the disapproval.

One day recently Mr. V introduced me to a young man, I E, a political science student at Pittsburgh University. I told him I was a Protestant minister associated with Beth Sar Shalom and that my major in college was political science. This interested him greatly. We discussed the national and state scenes in general, and in parting I said that I hoped we could meet again.

One Friday evening a few days later while our young people's group was having recreation I E came to the Mission. We had a very lively, friendly discussion which began with the subjects of history and government. He told me he was particularly interested in the relationship between politics and religion. He said in his search he read Emmanuel Swedenborg and his mystical concepts. Naturally, I brought up the subject of Messianic prophecy and got the opportunity to show him

that the greatest problem of government is stability and harmony within society, and history shows that human schemes have failed to achieve this on a durable basis. I cited Old Testament prophecies that promise good, stable government with lasting peace, and prosperity that will come to mankind not through human effort but when Israel as a nation accepts and acknowledges her Messiah King.

He thanked me for engaging in the discussion and bid me a cordial farewell. He received literature, and I plan to follow up by visiting him.

Please pray for these two men and others who have heard the witness of Jesus, the Messiah, that they may receive Him as Savior and Lord and believing, have life through His name.

Messianic Youth Fellowship

By RUTH WARDELL
Missionary, Long Island, N. Y.

The Messianic Youth Fellowship is the Long Island college and career group of the American Board of Missions to The Jews. The group was established to provide fellowship for Hebrew Christians and also as an avenue for reaching Jewish young people for the Lord Jesus Christ.

To accomplish these goals, the MYF holds a variety of activities. Every third Saturday of the month the group meets at our new Hollis Center where we have parties, formals, and masquerades combined with enriching Bible studies, prayer times, and song fests.

Last month the MYF held an Israeli night. The evening began with some pictures of Israel. Bob Gross, the MYF President, gave a Bible message concerning Israel in the past and present. Then followed a delicious meal of Israeli food. This is quite different from American food, and the experience of eating it was interesting. We were also favored to have a folk singer bring us many Israeli songs which were based upon words from the book of the Song of Solomon. As she sang in Hebrew, the young people sat on the edges of their seats and listened intently to every word. It was a blessed evening and all present sensed the touch of the Lord and a keen closeness to the land of Israel.

The month before Israeli night, the MYF spent a weekend at Cape Cod. They enjoyed various activities: swimming, boating, water-skiing, sight-seeing, volley ball, and a camp fire. The speaker for the weekend was Rev. Al Brickner from Israel's Remnant, in Brookline, Mass. He brought stirring messages from Matthew chapter eighteen on personal relationships with one another. We were challenged to live more for the Lord.

MYF welcomes all Jewish young people between the ages of 17 and 30 to the monthly gatherings. Also, any young people who would like to participate in a discussion group concerning the Bible and related topics are invited to meet at 3 p.m. at the Hollis Center the first Sunday of every month.

The sincere prayers of the Chosen People family are requested for these meetings and for the advance of MYF that many Jewish college and career young people might come to know their Messiah, the Lord Jesus Christ.

Yom Kippur Services At Beth Sar Shalom

By DR. THOMAS S. McCALL, Missionary-in-Charge, Dallas, Texas

ON THE EVE of Yom Kippur when Jewish people throughout the world were crowding into the synagogues, we conducted a Hebrew Christian Yom Kippur Service. About 120 people filled our meeting rooms at the Beth Sar Shalom Center to overflowing. Some were Hebrew Christians who testified by their presence and participation the fact that the Messiah, the Lord Jesus Christ, is the true and complete atonement for Israel and the world. Others were Gentile Christians who desired to share the celebration of the completed atonement in Christ with their Jewish friends. Still others were unsaved Jewish people who had seen our advertisement in the newspaper and were curious as to how a Hebrew Christian Yom Kippur Service would be observed.

The service began with an organ prelude and the reading of the initial portion of the Yom Kippur evening service from the Jewish prayer book. Following this Mr. David Solomon a Hebrew Christian, accompanied by a mixed choir, sang the solo of Kol Nidre. Our associate missionary, Mr. Arnold Fruchtenbaum, gave the explanation of the Old Testament worship of the Day of Atonement which was revealed in Leviticus 16; and I had the privilege of explaining from Hebrews 9, the fulfillment in the Messiah. Scripture portions were read by Mrs. Joseph Salzman and Mr. Benjamin Abelson. The evening prayer was led by Rev. Edward Branch, and musical solos were sung by Mr. Allan Riskind.

We sought to speak to each new person at the close of the service. Several told me that it was one of the most impressive services they had ever attended. Among the unsaved Jewish people who attended were the parents of a Jewish woman in Alabama who has recently become a Christian and who corresponded with me concerning her mother and father. This was the first meeting they had attended, and they said they appreciated it very much.

A retired Jewish business man came with his wife and was deeply moved by the message of the hour. He has attended some of our previous meetings and has told me he is a "prospective convert."

Others expressed warm words of appreciation and encouragement. Several Jewish people who have recently received the Lord Jesus Christ said they were greatly strengthened by this spiritual and enriching evening of worship.

The names and addresses of most of those who attended were obtained, and we look forward to contacting them for our Lord in the weeks that lie ahead. We are praising God for the wonderful blessings which He showered upon us on this grand occasion.

"You Never Had It So Good"

A report on last year's Summer conferences

REV. EMIL D. GRUEN, D.D. Conference Secretary

As we look back upon the past summer and its conferences the above oft-used phrase expressing maximum enjoyment comes to mind. For truly it was a most thrilling conference period. Five major conference programs were held and each one proved to be an occasion for rich blessings and missionary challenge to all who attended. Two of the conferences were held on conference grounds, The Firs in Bellingham, Washington, and Rest-A-While in Cedar Lake, Indiana. These offered not only blessed fellowship in the Word but in addition the refreshing and relaxation of well equipped and beautifully situated vacation resorts. Two were held in various churches in Oregon and New Jersey and one at our Mission Headquarters in New York.

Most importantly, the purpose of these conferences on Prophecy and the Jew was attained. Through the ministry of God's choice servants the happenings in the world today were interpreted in the light of the precious Word, old yet ever new, especially as we saw the moving of the hand of God in the Nation of Israel and the victories of the Gospel outreach among the Jewish people. Here are two great phenomena of this age: God's very evident protection of His Chosen People as proven by the six-day war, and the coming to Christ of greater numbers of Jews than ever before. Surely these indicate that the coming of our precious Lord Jesus Christ is not far off. These were the things we considered during the conferences and our hearts were thrilled and our faith was strengthened. The words of the Psalmist well expressed our feelings as each of the conferences closed: "But I will declare for ever; I will sing praises to the God of Jacob" (Psalm 75:9).

We want to recognize, with heartfelt thanks, those who were our ministers in the Word: At The Firs, Drs. Charles L. Feinberg and John B. Houser; at Rest-A-While, Dr. Wendell G. Johnston and in our Summer's End Conference, Drs. S. Maxwell Coder, Charles H. Stevens and Thomas G. Lawrence. In addition to these there were the following members of our Mission staff who also served as conference speakers, Miss Ruth Backus and Drs. Elias den Arend, Emil D. Gruen, Henry J. Heydt and Sanford C. Mills. Nor would we forget the blessed ministry of our missionaries who led the devotional hours and presented the challenge of the day-to-day contact with our Jewish people. All these ministered under the leading of the Holy Spirit and God's people were richly blessed.

(Continued on Page 18)

Jewish Notes By ALTHEA S. MILLER

Jewish "Evangelism"

A recent editorial in *The Jerusalem Post* urges that Jews the world over drop some of their defensive attitudes, due in part to their continued exile and subservience, and begin to listen, at least, to other peoples. This should be especially true in Israel where "we must devote more thought to 'the strangers in our midst' and to the 'stranger' who, like Ruth, may wish to cast his lot with us. Culturally, spiritually, intellectually, we can well afford such openness."

"If It Were My Choice"

Former Prime Minister of Israel, David Ben Gurion, has just completed a history of the first 20 years of the modern state. The manuscript now being prepared for publication will be in three volumes. Every line was originally hand-written by the author.

The 82-year-old statesman is not very hopeful of peace. He believes peace will elude his nation and the world until America and Russia want it. At the moment he feels that the "Russians are far from it" (wanting peace).

Mr. Ben Gurion said: "If it were my choice to make, I would give up the areas (gained during the Six Day War) in exchange for peace . . . But peace is not something written on a piece of paper. We cannot give it (the land) all back the way Russia wants us to do. The U.N. Charter is written down but does it do anything for us?"

American Leadership and Anti-Semitism

According to the Washington, D. C. *Jewish Week* "...no President, and no other really great leader of the American people has been an anti-Semite." Beginning with George Washington and through the years until President Johnson, 12 different presidents were mentioned as having participated in and contributed to the development of Jewish life and culture within the United States.

America may not know this, but it is such honest, just and kind treatment of the Jew on the part of its official leadership and citizens which has kept God's hand of blessing on the nation. May America always remember God's great principle enunciated thousands of years ago: "And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Genesis 12:3).

Our New Front and displays attract a good number of inquirers who want to know more about the Fellowship

Headquarters

REV. MARTIN M. ROSEN

In July of 1967 a new District was formed at our Headquarters which was designed to serve as a training center and to intensify the direct approach mission activity. It soon became apparent that methods and techniques which were effective elsewhere would not work as well in congested city living. A good example of this is to be seen in the canvassing ministry. In suburban areas, where most Jewish people live in family-type dwellings, we find more freedom to go from door to door, ring the bell, introduce ourselves, and offer some literature and a personal invitation to attend one of our Gospel meetings or Bible classes. However, in New York City where most of the Jewish people live in apartments we are unable to make personal contact because of doormen and double-locked entrances. Even if we had some way around the devices which people have set up to protect themselves from intrusions, it is doubtful that they would open their doors to such a canvass.

A New Outreach

After much prayerful consideration of the problem, we decided that something new was in order and initiated a telephone canvass as an experiment. An inquiry into available knowledge of the field of methodology and techniques did not furnish us with any information. In so far as we know, nothing like this was ever done before. We began by compiling a list of common Jewish names. From this list we excluded names like Miller and Swartz which sometimes are not Jewish and included names like Cohen, Levitt and Goldstein which are almost always Jewish. We then went to the Manhattan telephone directory and began calling people whose names were on our list. This work was done at various times by one or another of the girls in our office, including our switchboard receptionist.

Several hundred Jewish people indicated their interest. We have placed them on the *Shepherd of Israel* mailing list and sent them a personal invitation to our meetings. It is too early to evaluate results, but we are encouraged by those who have come to our meetings. We are in process of arranging visits to these people who have indicated interest through our phone canvass.

as a Mission Field

Missionary-in-Charge, New York Headquarters District

Mary Ann Sleichter
working at telephone canvass

Contacts through Visitation

Mr. Eliezer Urbach is in charge of our visitation ministry. He communicates the Gospel fluently in Hebrew, Yiddish, Polish, Russian, and Portugese. In the course of visiting Jews in and around New York City he has much occasion to use these languages. His work consists chiefly of making visits and arranging for others on our Mission staff to make visits to Jewish people. He also maintains a comprehensive set of visitation records which enable the new missionaries and missionary candidates to fit into the visitation program. Mr. Urbach arranges for the Mission staff to go out two by two to contact Jewish people in their homes. Once a contact is established, the visitors then seek to promote individual Bible study situations and encourage people to come to our meetings.

Importance of Church Relations

An important phase of the ministry is that of church relations. As much as possible we work with the local churches in getting out the Gospel to their Jewish neighbors. The American Board of Missions to the Jews does not consider itself a separate entity from the churches. Rather, we feel that we are an arm of the Church to reach into the Jewish community with the Gospel. Mr. Emil Olsen is in charge of the church relations ministry at Headquarters District. He works with the churches in furnishing literature, instructing in witnessing, and promoting a general knowledge and motivation for Christians to witness to their own Jewish neighbors. Many of our best prospects have come as a result of our good relations with the local evangelical churches.

Window Display Ministry

One of the most fruitful ministries that we have had in recent months is our window display ministry. Our Headquarters building is situated strategically in the heart of a well settled Jewish neighborhood, and thus our window is

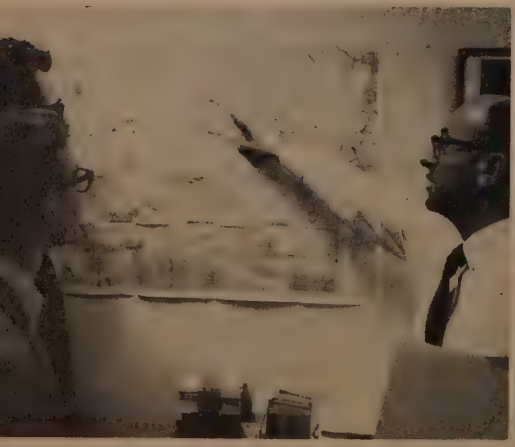
designed to stimulate inquiries. We try to reflect the holidays and raise questions that Christ could answer. Recently we offered our Jewish Art Calendar which has a Gospel message and hundreds of Jewish people came in to request it. Many picked up additional literature telling them of Christ. Miss Linda Colwell has been especially trained to greet people who come in off the street either for literature offered through the display or out of curiosity. The inquirer is then introduced to our minister who presents the claims of Christ to him.

Older Proven Methods still in Use!

While we use much of the newer methodology in communicating the Gospel, we have not abandoned the older tried and proven methods. We still carry on a ministry through the outdoor distribution of tracts and Gospel literature. Likewise, we regularly conduct outdoor Gospel meetings. Within twenty minutes after we set up our portable platform and the American flag, we usually have a crowd of between 25 to 100 people listening to the message. Five or six of our staff members and candidates participate as a team. We continue this ministry usually from March to November, as long as weather permits, and a great many people are met and witnessed to.

Though we haven't seen direct decisions made on street corners for Christ, we nevertheless continue to feel that this type of ministry is worthwhile because of the numbers of contacts we have gained. There are many Jewish people who come back regularly for the scheduled outdoor meetings. Some of these regulars come to outdoor meetings simply to enjoy the sport of heckling. However, there are a substantial number who attend because they are genuinely interested to hear what we have to say and who evince some spiritual interest.

Visitation Planning



Golden Age Group

An unusually fine job is done with our Ladies' Auxiliary by Rachel Cohen, the wife of our Rev. Jonas Cohen. This is a group of Jewish ladies who, for the most part, are believers in Christ. They meet the first Saturday of each month in a service of prayer, praise, and good works.

Since our building has been reconstructed and we have begun our fall program, all of our meetings have shown a sharp rise in attendance. Not a week goes by which does not bring some new Jewish inquirers to our meetings. On Sunday afternoons we have a worship service. During the week our schedule is as follows. On Tuesday evening we have the Young Adults' Bible Discussion Group for college age Jewish young people up to thirty-five years old. On Wednesday evening we have a Business and Professional Group taught by Rev. Perrin Cook and Emil Olsen. This group is for those people from thirty-five to retirement age. On Thursday at 2 o'clock we have the Golden Age Club for those of retirement age. This is taught by Miss Lola Weir. A Young Ladies' Bible Class is being planned for Friday evenings and will be taught by Miss Hanna Eurich.

One phase of our ministry which is especially meaningful to me is our ministry at College campuses. We make speakers available to different groups on the campus. Since what we have to say is somewhat unconventional and controversial, we get quite a number of invitations. Many of the campuses in the New York area have more than fifty per cent Jewish students, thus there is never any shortage of Jews to talk to at the campus level.

For the future we have many plans. We hope to intensify our outdoor activities next summer. As God enables we hope to be able to do a significant children's work in Manhattan. We are also looking forward to establishing some home fellowship meetings in the suburbs or outlying area.

Tract Distribution

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Can you tell me why Judah was chosen instead of Joseph to head the line of the Messiah?*

Answer: Judah was not chosen in the place of Joseph who was Jacob's eleventh son, but in place of the first three — Reuben, Simeon and Levi. Reuben lost the rights of primogeniture because of his sin related in Genesis 35:22 (see 49:4). Simeon and Levi lost theirs because of their self-will and anger (see 30:25-30; 49:5-7). Judah was next in line, and there was no cause of withdrawal in him. On Genesis 49:8 the Midrash says, ". . . because Judah acted worthily and saved Tamar and her two children from death, and saved Joseph from death . . ." He also was willing to be surety for Benjamin (43:9) and took the leadership in confession and pleading (44:14-17). Joseph, of course, was greatly loved and actually received a double portion of inheritance through his sons Ephraim and Manasseh when they were later given two tribal domains according to the law of the firstborn in Deuteronomy 21:15-17. Reuben, Jacob's firstborn, was born of Leah whom Jacob loved less, while Rachel, the wife he loved most, was barren (Genesis 29:30f). Later Rachel gave birth to her firstborn, Joseph, and died when she gave birth to Benjamin (Genesis 35:16f). According to 1 Chronicles 5:1 and 2 the double inheritance which should have been Reuben's (the son of the hated) was transferred to Joseph for the reason there given. It is, however, expressly stated that this did not include the reckoning of the genealogy thus explaining why it was that from Judah who "prevailed above his brethren" the royal lineage should come.

* * * *

Question: *Do any Jews today know to which tribe they belong? I have been told that the families have kept records of their ancestry. Is that so?*

Answer: Since the destruction of all the tribal records in 70 A.D. there is no way for Jews to tell accurately from which tribes they come. It is generally stated that the tribal name of Levi has been carried down through the centuries and Jews of that name belong to that tribe. Likewise, those who are named Cohn or Cohen are thought to be priests of the tribe of Levi. This name has developed into various forms such as Conn, Kahn, Kohner, Cowen, Cowan, Kagan, etc., with extended forms like Kohnowshi and Koganowitch or duplicated forms like Kohn-Zedek and its abbreviated form Katz. The *Jewish Encyclopedia* points out that "Not all of those who are, in the religious sense, Kohanim bear the name 'Cohn.' In a way, the name is not strictly a surname, but an

indication of hereditary office . . . How far this large proportion of Jews can claim a direct descent from Aaron is a matter of dispute. According to Jewish law, a Cohen may not marry a proselyte; accordingly, it would seem impossible that any admixture should occur among the Cohens. But they are allowed to marry the daughters of proselytes, and this would affect the purity of the Cohen descent. On the other hand it is unlikely that any person would have assumed the name 'Cohen' without a cause, as several disabilities go with the descent. Thus, Cohens may not approach a dead body; and for this reason persons of that name are not welcomed as ministers in small congregations, and more rarely adopt the medical profession . . . Solomon Luria thinks it impossible for the Cohens to have preserved their purity of descent throughout the wanderings of the Jews."

* * * *

Question: *Why couldn't the children of Israel have eaten of their cattle and herds during the wilderness journeys? Why did God have to send quails for meat?*

Answer: The children of Israel took many cattle with them from Egypt (Exodus 12:38) and they had them with them after the experience in the Wilderness of Sin (Exodus 17:3). There can be no doubt that some of them were used for food, but for so large a multitude this would have to be quite restricted if they were to be able to continue raising cattle, etc. Besides, the experience in the Wilderness of Sin was only on the 15th day of the second month after departing from Egypt and no additional animals had been raised. There was, therefore, a real emergency in the way their food had been consumed and necessary restrictions must have been placed upon them. Not only in the Wilderness of Sin but throughout the forty years of wandering there were times that the food supply was short. Therefore the manna was provided different times throughout the forty years (Exodus 16:35). There is no indication that the miracle of the quails was repeated.

* * * *

Question: *Please explain Luke 1:15.*

Answer: It was to be expected that the forerunner of the Messiah would have a distinctive calling and spiritual qualification. The concept that such a calling may take place at the earliest possible time is already seen in such passages as Isaiah 49:1,5 and Jeremiah 1:5. Such is exactly the case as related in Luke 1:15. That this was supernaturally made clear to the consciousness of the child is evident from verse 41. The ministry of the Holy Spirit in human lives is evident throughout the Old Testament, but this instance is exceptional and without parallel as was to be expected under the circumstances.

* * * *

Question: *Is the Salem of Genesis 14:18 the same place as Jerusalem?*

Answer: Most likely. A very interesting derivation of the name "Jerusalem" is given in the Midrash Rabbah under Genesis 56:10. In this account Melchizedek is taken to be Shem. "Abraham called it 'Jireh': AND ABRAHAM CALLED THE NAME OF THAT PLACE ADONAI-JIREH. Shem called it Salem (Shalem): *And Melchizedek king of Salem* (Gen. xiv, 18). Said the Holy One, blessed be He: 'If I call it Jireh as did Abraham, then Shem, a righteous man, will resent it; while if I call it Salem as did Shem, Abraham, the righteous man, will resent it. Hence I will call it Jerusalem, including both names, Jireh Salem.'" (Editor's note: "He will see peace.").

Israel's Inalienable Possessions

DAVID BARON

CHAPTER III

Israel's Adoption

"Israel is My son, My firstborn."

The second of the irrevocable gifts or privileges included in Israel's high calling of God, as enumerated by the Apostle in this scripture, is expressed in the words, *"To whom pertaineth the adoption,"* or more literally, "the sonship." At the very beginning of their national history, when God sent Moses to bring them out of Egypt, His sword to Pharaoh was, "Israel is My son, My firstborn, and I say unto thee, Let My son go, that he may serve Me."

Thus Jehovah avouched them in a special sense as His peculiar people—His firstborn from among the nations; and all His subsequent self-revelations to them, and all His dealings with them, were designed to teach them what is implied in this blessed relationship; what it means in the spirit and in truth to pronounce the word "Abba." Hitherto, though Israel has had this most precious Name of God much on their lips, they have not as a nation entered experimentally into its meaning, nor have they as yet corresponded to the character of "children of the living God." There has, indeed, always been the little remnant according to the election of grace, who worshipped God in the spirit and in truth, and who by the spirit of adoption which was in them cried, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Jehovah, art our Father, our Redeemer; Thy Name is from everlasting" (Isa. 63:16); but to the people as a whole the words uttered by Malachi to the priests may well be applied: "A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? said Jehovah of Hosts."

One of the most pathetic complaints of God against Israel in this connection is to be found in Jeremiah 3:4. In the first verses of that chapter He reminds them of their many grievous sins and apostasies from Him—of their spiritual adultery, which, if He dealt with them according to law, would be sufficient to separate them from Him for ever; but being full of compassion, He is willing to forgive all the past, and cries, "Yet return again to Me, saith Jehovah."

Then follow those wonderful words which give us a glimpse into the yearning and love of His heart for His people, and show us His longing that they should at last understand and enter experimentally into the relations in which He stood to them according to His covenants and promises: "Wilt thou not from this time (Wilt thou not now at last) cry unto Me, Abi ('my Father')—Thou art the

Guide of my youth"? The word, *"alluph,"* translated here "guide," is the same as in Prov. 2:17, where it is used of the "strange" adulterous woman who forsaketh *"the guide of her youth,* and forgetteth the covenant of her God"—a truer rendering, however, of which would be: "Who forsaketh the *mate,* or friend (or *husband*), of her youth"; and so, by this act, forgetteth or breaketh the covenant of her God.

Now these were the two great and blessed relationships into which God had entered with His people—that of a father to his son, and that of a husband to his wife. In both of these Israel has thus far proved unfaithful. As a Father, God has to complain of His disobedient and gainsaying people, that they are "children who have corrupted themselves" and become corrupters (Isa. 1:4): and as a Husband He has to pour out His heart's grief and pain ever so many times at Israel's spiritual adulteries, because she "had played the harlot with many lovers." But, blessed be His holy Name, He abides faithful and true, though all men may prove liars, "He will ever be mindful of *His covenant"* (Ps. 111:5); and in spite of all their disobedience and apostasy He has never ceased to be "a Father to Israel," or to call Ephraim His "firstborn" (Jer. 31:9, 20). And in the end Israel will at last enter *experimentally* into the blessedness of both these relationships.

It is beautiful to note in that same third chapter of Jeremiah, where, in the second part, a glimpse is given us of the future—when Jerusalem shall be called the throne of Jehovah—we read, "But I (Jehovah) said, How shall I put thee among the children and give thee a goodly heritage of the hosts of the nations? and I said, *Ye shall call Me, Abi* ('my Father'), and shall not turn away from following Me" (vers. 17-19). "Wilt thou not from this time cry unto Me, Abi?"

Not yet has Israel as a nation apprehended that for which they were apprehended of God: not yet has the people as a whole responded to their high calling and looked up to the God of heaven and earth, crying, "My Father." But to them pertaineth the *huiothesia*—the sonship, and in the end Jehovah has pledged Himself to bring them, actually and experimentally, into this blessed relationship.

"And I said"—it is His irrevocable purpose—*"ye shall call Me, Abi"*—for He who has *called* them to be "His son, His firstborn," will pour the spirit of adoption—the spirit of filial fear and of love into their hearts, so that they shall be *obedient* children and shall "no more turn away from following after Him."

So also that other near and precious relationship of the Bride to the Bridegroom, or of the Wife to the Husband, to which Israel was called, shall yet become an actual experimental reality in their history; for after Israel repents of her past unfaithfulness and returns to her "first (or lawful) husband" (Hosea 2), we read: "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called 'My Delight is in her,' and thy land 'Married'; for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy Builder* marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:4,5).

Meanwhile, during this period of Israel's unfaithfulness and disobedience, there is a remnant according to the election of grace from that nation, and a people taken out for His

*An ancient alternative reading for "thy son." The word for "son" and "builder" is the same in Hebrew.

Name from among the Gentiles, who enter into the enjoyment of those very "gifts," or high privileges, to which Israel was called. To us too, if we be Christ's, belongeth the *huiothesia* —the sonship—"for as many as are led by the Spirit of God, *they are the sons of God.* For ye have not received the spirit of bondage again to fear; but ye have received the spirit of sonship, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit *that we are* the children of God" (Rom. 8:14-16).

I was asked not long ago by a prominent evangelist, the meaning of the repetition of the word "Father" in this passage, and also in Gal. 4:6. There *is* meaning and beauty in it. "Abba" is, of course, the Hebrew for "Father"; and *Ho Pater,* which immediately follows, is the Greek for the same word; and the repetition in the two languages is in keeping with the character of the Church in this dispensation, in which there is no difference between the Jew and the Greek, who, through Christ, have access together by One Spirit unto the Father; for the same Holy Spirit which creates in the believing Israelite the spirit of sonship and teaches him to cry in his language, "Abba," fulfills the same blessed mission in the heart of the Greek believer—the Greek standing in the New Testament as the representative of the Gentiles—and teaches him to cry in his language, *Ho Pater.*

(Continued In February Issue)

"YOU NEVER HAD IT SO GOOD"

(Continued from Page 8)

We appreciate the gracious hospitality of the churches and conference grounds where our conferences were held: In Washington, The Firs Bible and Missionary Conference, Dr. Grant Whipple, Director; in Oregon the following churches: First Baptist, Salem, Dr. W. M. Whitwell, Pastor; River Road Baptist, Eugene, Rev. Kenneth J. Grafham, Pastor; First Baptist, Corvallis, Dr. John B. Houser, Pastor; in Portland, Evangel Baptist, Dr. Wm. F. Kerr, Pastor; Burlingame Baptist; Central Bible Church, Rev. L. Dwight Custis, Pastor; and in Vancouver, Washington, Emmanuel Baptist Church, Rev. Gordon R. Mumford, Pastor; Rest-A-While Bible Conference, Mr. Richard H. Boldt, Jr., Manager; and the First Baptist Church, Asbury Park, New Jersey, Rev. John P. Ludlam, Pastor. To all of these we say thank you. May our ministry in your midst have been as blessed to you as your fellowship was to us.

These were our summer conferences, mountain top experiences to all who attended, which drew us closer to our Lord in faith and to each other in blessed fellowship.

Now we look forward to the coming summer and our conferences then, should the Lord tarry. While there will be a more detailed report in a later issue of the Chosen People we want to give you the dates so that you can already begin to make your plans to attend.

The Firs, Bellingham, Washington
July 5 to 11

Oregon Itinerary
July 13 to 23

Pine Cove Conference Grounds,
Tyler, Texas
July 20 to 27
(This will be a new family conference.)

Cedar Lake, Indiana
August 2 to 8

Seaside Conference
August 24 to 29

Summer's End Conference
August 31 to September 7

"Come thou with us and we will do thee good; for the Lord has spoken good concerning Israel" (Numbers 10:29).

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

SOME OF OUR REGULAR MEETINGS

NEW YORK, HEADQUARTERS: **Sunday** 3:00 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 11:00 a.m. Sunday School. **Monday** 1:00 p.m. Mothers and Kindergarten Classes, 6:00 p.m. Young Teens. **Wednesday** 7:30 p.m. Dorcas Society alternating with Teachers' Training every 2 weeks. **Thursday** 7:00 p.m. Adult Bible Class and Kindergarten. **Fourth Thursday** 7:30 p.m. Family Night. **Friday** 3:00 p.m. Boys and Girls, 6:30 p.m. Young People.

LONG ISLAND. HUNTINGTON STATION. 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Friday** 7:30 p.m. Adults' and Young Peoples' Bible Study. **Tuesday** 12 noon — 2:00 p.m. Ladies' Bible Class.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Wednesday** 10:00 a.m. New Believers' Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301. **Third Thursday** 8:00 p.m. Fellowship for Jews and Christians. Courtesy of Dr. and Mrs. R. McCulley, 1301 W. Edgemont. **Friday** 9:30 a.m. Old Testament Bible Class, 1301 W. Edgemont. Jewish Evangelism Classes, phone Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday**, Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN DIEGO, 6901 Jackson Drive: **Third Friday** 8:00 p.m.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Avenue: **Tuesday** 8:00 p.m. Bible Study Class. **First** and **Third Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 6:30 p.m. Family Night Supper. **Saturday** 10:00 a.m. - 12 noon Childrens' Bible Class.

MISSOURI, KANSAS CITY, BETH SAR SHALOM HEBREW CHRISTIAN FELLOWSHIP CENTER, 4004 W. 66th Street, Prairie Village: **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

NEW JERSEY, WEST ORANGE, 71 Fitzrandolph Road; Courtesy of Mr. and Mrs. W. Triol, **Second** and **Fourth Fridays**, 8:00 p.m. Bible Study and Fellowship.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually **last Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 Northwest Highway: **Saturday** 6:30 p.m. Fellowship Dinner, 7:30 p.m. Bible Discussion Class, phone 369-3274.

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VOL. LXXIV—No. 7 **THE CHOSEN PEOPLE** MARCH 1969

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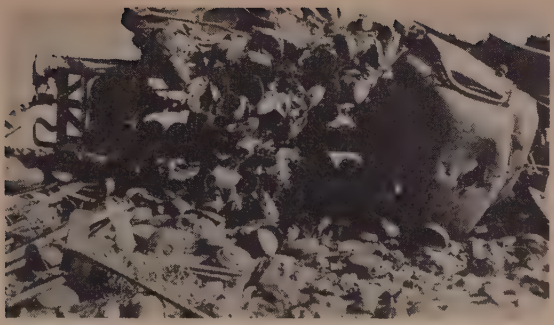


Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Israel's Six-Day-War was a prelude to the Battle of Armageddon! This battle will culminate in the defeat of all nations (Zechariah 14:2, 3). It is significant that Russia is especially identified, of all the nations that will gather against Jerusalem's God, and her judgment graphically described. The 38th and 39th chapters of Ezekiel constitute a prophecy of the destruction of Gog and Magog. In fact, one of the purposes of Armageddon is to bury this ancient enemy of Israel.

> And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it, The valley of Hamon-gog (Ezekiel 39:11).

In many places in Israel, but especially in Sinai and on the Golan Heights, there are huge piles of Russian weapons (see picture above) which the Israeli armed forces have dismantled. The material which they could salvage for their own purposes has been mobilized; the rest was either burnt or left to rust. This, too, is a prelude to an even greater prize of booty.

> And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years (Ezekiel 39:9).

Twenty-five hundred years ago Ezekiel prophesied that Russia would inexorably be drawn toward this final conflict.

> And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the LORD GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords (Ezekiel 38:1-4).

It could be that one of the "hooks" which God is placing in the jaws of the Russian Bear is the Suez Canal. This seems to be the prize which Russia covets. In 1948 Russia sided with Israel and voted in the United Nations to recognize her as a new nation. However, since 1956 when Egypt grasped control of the Suez Canal, Russia's attitude has completely changed. From 1956 until now

Russia has become Israel's greatest enemy and has assumed the protectorate of the Arab world. Russia is in the Middle East and she is there to stay. Israel knows this and she realizes that the aims of Russia in the Middle East must be vigorously resisted. Two articles in influential Jewish newspapers in Jerusalem and London vividly demonstrate this.

> Since the invasion of Czechoslovakia last August there has been a general revaluation of the extent of Russian aims, and the lengths to which the Soviet Union is willing to go to achieve them. A cause for grave anxiety to the West is the sudden realization that a reorientation has taken place and that the Soviet Union is now far better equipped to make its presence felt in areas previously outside the Communist orbit.
>
> With a medium-sized naval force in the Mediterranean, and possible bases in Algeria, there is a new danger to Southern Europe; and the Russians may in the future be in a position to offer to guarantee the existence of any African regime which may ask its aid.
>
> There have been reports that the Russian Navy would also like to make its presence felt in the Indian Ocean and the Persian Gulf. In fact, for the first time since their Cuban mishap in 1962, the Russians have decided to compete with U. S. power in parts of the world which only a few years ago were "out of bounds" to them.
>
> Dan Bavly "Confrontation in the Middle East" *Jerusalem Post Weekly*, Nov. 11, 1968.

Russia has become a naval factor in the Mediterranean and there is only one passage from this Sea to the Persian Gulf where she would like to maneuver — the Suez Canal! Let us make no mistake about it; Russia intends to obtain and to maintain control in this vital area.

> Russia made it clear this week that she is in the Mediterranean to stay, with a declaration by the Soviet Government newspaper, "Izvestia," that the U.S.S.R. is a Mediterranean power "and is directly concerned with the peace and security of this area."
>
> At the same time, the newspaper proposed that the Mediterranean be turned into "a sea of peace," but said this could be done only by the departure of the American political and military presence from the area.
>
> Writing in "Krasnaya Zvezda," the official newspaper of the Soviet Defence Ministry, Vice-Admiral Nikolai Smirnov said that "no one could be allowed to turn the Mediterranean into a breeding ground for war that could plunge mankind into the holocaust of a world nuclear catastrophe.
>
> "It is this lofty and noble aim that is behind the presence of Soviet ships in the Mediterranean."
>
> *The Jewish Chronicle*, November 15, 1968.

Somehow or other, I find it incredible to believe that Russia's aversion to war is the "lofty and noble aim that is behind the presence of Soviet ships in the Mediterranean." She has a not-so-lofty aim which is that of controlling the mid-eastern oil supply lines. By controlling the Suez Canal, Russia would not only dominate the route from the Mediterranean to the Persian Gulf and the Indian Ocean, she would also control the area's oil supply lines. This is one of the reasons why Russia insists that Israel must withdraw from the Sinai Peninsula. If only the diplomats of the West would realize that Israel on the west bank of the Suez is in reality fighting our battle. So far, Israel is the only nation having the courage and moral strength to seek to stem Russia's drive for control of the Mid-East.

There is one factor which we should realize as we review the situation in the Middle East: The Suez Canal in its present facility is hopelessly obsolete.

> The great question mark that hangs over the future of the canal is posed by the recent development of gigantic oil tankers. Approximately 85 per cent of the

Suez Canal's revenues come from the oil trade between Europe and the Persian Gulf. The canal, however, can accommodate only oil tankers which, in comparative terms, are "middle-sized" or even "small." These are tankers ranging from 50,000 to 90,000 tons with a draft of from 30 to 45 feet. In the past two years Japanese shipyards have been building a large number of tankers ranging from 150,000 to 200,000 ton capacity. Even larger tankers are on order, and the great Ishiwakawa shipyards are constructing 6 tankers of 270,000 tons each for the American Bulk Carriers Corporation and 9 tankers of 300,000 tons each for the American Gulf Oil Company.

These colossal ships will have a draft of approximately 100 feet. Moreover, the experts of the oil transport companies have calculated that it would be far cheaper to send these supertankers to Europe via the Cape of Good Hope than to continue sending smaller vessels through the canal. Thus, the only way for the Suez Canal to remain competitive would be for the Egyptians to enlarge and deepen the waterway so that it could successfully cope with the supertankers. A rough preliminary estimate of the costs for such a project, which in effect would mean an entire rebuilding of the canal, indicates that Egypt would have to raise at least $1.5 billion. Given the worldwide shortage of liquid finance capital and given the dubious capacity of Egypt to repay such a sum, it is unlikely that financing for the project could come from Western sources.

Dwight James Simpson, "Israel: The Unrelenting Battle," *Current History* magazine, February 1967.

In the light of her aims in the Middle East and having already a huge investment in the Aswan Dam, it seems quite probable that Russia might be willing to make such an investment as Mr. Simpson writes of in his article. In any event, it is quite certain that God's "hooks" are in the jaws of this nation and it is comforting to know that at Armageddon Russia and all other God-defying nations will not only face Israel but will also face Israel's God.

There is much more to cover as we study this facet of prophetic truth. Regretfully I will have to conclude this Salutation in the next issue of *The Chosen People*. By God's grace, I hope to write about a startling plan that Israel has to build a canal which will entirely nullify the effect of the Suez Canal. I learned of this plan in 1966 and at first it seemed too audacious to be true. However, since then I have been able to document the facts. The plan was made and evidently approved before the war of June 1967. It seemed impossible because it meant tunneling through the mountains. However, since June 1967, the plan for this amazing canal has been greatly simplified. All that Israel needs now is a peace treaty with Jordan. It is quite evident that Russia will vigorously oppose this.

I have not written this Salutation merely to illustrate the evident truth that the prophetic Scriptures are being literally fulfilled daily. We must realize that "the testimony of Jesus is the spirit of prophecy." The purpose of prophecy is not to sensationally satisfy our curiosity concerning the future, but rather to demonstrate that our Lord is in control of the history of the nations. The time is short! Let us proclaim Him, the Lord Jesus Christ, as Israel's Messiah and the world's Savior. His testimony is the spirit of prophecy.

Faithfully yours in His Service,

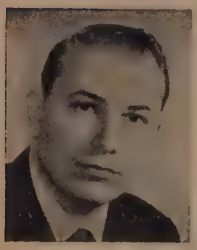
Daniel Fuchs

". . . My Word . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

A Saturday Night At Beth Sar Shalom

By Thomas S. McCall
Missionary-in-Charge, Dallas Branch



One of the highlights of our ministry is the Saturday evening Bible Discussion Class at the Dallas Beth Sar Shalom. We have a regular group of about twenty-five Jewish and Gentile Christians who have a vital interest in the work and are concerned about the salvation of Jewish people. They are faithfully praying for and inviting unsaved Jewish people to attend the meetings.

We believe our readers will be interested in learning about some of the unsaved Jewish people who have recently attended our weekly meetings. For instance, Mr. and Mrs. S came last Saturday and later sent a gracious letter telling how much they appreciated the class. They are planning to return next week. This dear couple was referred to us by their daughter who is a Hebrew Christian living in Mobile, Alabama. Several months ago, the daughter wrote to Dr. Criswell, pastor of the First Baptist Church of Dallas, about her parents; and he referred the letter to me. When we contacted them, they asked us to send them our weekly newsletter. The first meeting they came to was our Hebrew Christian Yom Kippur Service. We are currently studying the book of Revelation in our class, and when we were considering the trumpets in the 8th chapter, Mr. S expressed considerable interest in comparing the shofar of Judaism with the trumpets in the Bible. We deeply appreciated his interest in the Word of God and trust that he and his dear wife will soon receive Christ.

Another who has attended our Saturday classes is a young executive who recently moved here from Rochester, New York, named M. He saw one of our newspaper advertisements and called our office requesting the Jewish Art Calendar and our weekly newsletter. He came to our meeting last Saturday and was eager to discuss with me the nature of our ministry. He asked me many questions about the history of Beth Sar Shalom and the success of this work among the Jewish people. He said that he was no longer affiliated with any synagogue and was interested in understanding the Hebrew Christian beliefs. He invited me to visit him as soon as his family is fully settled in the city.

Another unsaved Jewish person who has recently attended was Mrs. A, formerly a medical doctor in Russia before she and her husband and family moved to this country. She telephoned my wife shortly before the Saturday evening meeting and said she would like to go with us. We have been witnessing to this family for six years and were delighted to know that the mother's interest in the Gospel is beginning to grow. We sincerely hope that our Chosen People family will continue to pray for these and other unsaved Jewish people who are attend-

ing the Bible Discussion Class. Surely some of these will be in the "remnant according to the election of grace" which the Lord has promised out of Israel.

The Lord Led The Way

By RICHARD COHEN
Student-in-Training, Los Angeles, Calif.

The Lord opened the door so that I was able to give my testimony and answer questions in a Conservative Temple in the greater Los Angeles area. I was invited by the president of the high school young people's group to speak at their regular Tuesday evening meeting on what "Christ Means to Me as a Hebrew Christian."

This was a well advertised meeting which brought out over 40 Jewish young people. After giving my testimony the youth leader allowed me an hour to answer any of the questions that the young people might have. They kept me for more than an hour and a half asking questions on the virgin birth of Jesus, the Trinity, and numerous other questions about the New Testament.

The meeting closed with hands clasped in a friendship circle in which I was invited to participate. After the meeting many of the young people eagerly took tracts that I had brought along and asked still more questions concerning my life as a Hebrew Christian.

The youth leader then took me aside and asked if I could come back and teach a class on the New Testament to the young people of this temple. "Of course," he said, "it would have to be 'okayed' by the Rabbi," and he would let me know. It is interesting that the Rabbi had given his permission for this first speaking engagement. Please be praying with us that he might give his permission for me to return and teach a class in the New Testament and that this door may remain open so that the Lord might have His will in the lives of these young people.

We are looking forward to other such meetings in the Los Angeles area as we find that there are many Jewish young people who are interested in learning more about the Messiah of Israel. Their hearts and their minds are open and we are encouraged that a great work will be done here in Los Angeles amongst the Jewish young people.

"Dehr T'Nach"

By HARRY J. BURGEN
Missionary, Philadelphia

FOR a period of years we have been getting one of the largest daily Jewish newspapers which has a circulation of thousands of copies and is distributed throughout the world. This keeps us in touch with Jewish life for the sole purpose of reaching as many as possible with the Gospel.

At various times in this newspaper we see full-page advertisements in large Hebrew letters, *"Dehr T'Nach,*

(the Old Testament) the Foundation of the World" encouraging the reader to obtain the Holy Scriptures. "It is a must for the Jewish home" the ad continues. We thank God for the opportunity this provides for us as Jewish Believers in the Messiah to continue witnessing for our Savior, the One of Whom Moses in the Law and all the prophets did write.

In a recent issue of this Jewish newspaper we were delighted to see something we could hardly believe — an advertisement for the New Testament!

PUBLIC NOTICE
Free New Testament
For Synagogue or home
comparative religion study.
Available in English, Yiddish
or Hebrew
(followed by an address to contact)

May the Lord of the harvest give the increase and accomplish His purpose in this outreach.

Privileges of Personal Work

By Fred S. Bregman
Missionary, Toronto, Canada

It is my privilege to do personal work amongst Jewish people as I visit and travel in the Toronto area. This past year has seen a deepening interest in Beth Sar Shalom and in Jewish Evangelism by the Pastor and congregation of Glencairn Baptist Church, where we hold our Fellowship Meetings.

The year has also seen a great outreach with God's Word at the Canadian National Exhibition. At the Sermons From Science exhibit many people were dealt with. I spoke to two Jewish people who returned for another meeting, were dealt with, and accepted Jesus as their Messiah.

Weather permitting, we have been witnessing in the open air and passing out many tracts. In a Jewish restaurant I talked about the Lord to a couple who asked for literature and also a copy of the *Shepherd of Israel.* They have become so interested that we are having a Bible study twice monthly in their home!

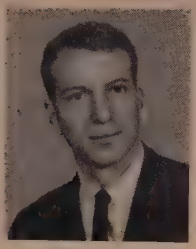
God continues to use us in ways beyond our comprehension. Recently as I traveled to a meeting of our Assembly, I was delayed in reaching my destination due to a bus breakdown. However, I believe God's Hand was in this because a Jewish lady was waiting to go in the same direction. She had mislaid her carfare and couldn't find it so I paid her way. This gave opportunity to witness to her and she expressed concern about spiritual matters. She told me that she believed in God. She and her family are in need of much prayer. I pointed her to the "One Who could solve all the problems." Please join me in prayer for them and for a continued contact with her in the days ahead.

A number of calls were made to a Mr. K who requested both the Old and New Testaments. He is very much interested in spiritual matters. Although he is a student involved in studying Chemistry, he is also studying the Bible. May he soon respond to the Messiah's pleading.

I am happy to report that our work has been blessed by the use of the "Highlights of Isaiah" Correspondence Course. Our dear friends at Bethel House have also had a good distribution of this and other pieces of our literature. The printed page is being used mightily in Toronto and we praise Him for every contact and opportunity to tell Jewish people of God's peace in the Messiah, Yeshua Hamashiach.

Please pray for these who are seeking peace and searching the Scriptures.

TESTIMONY



By ROBERT M. GROSS
Student-in-Training and Part-Time Worker In Long Island

The Lord has wonderfully saved me by His Grace and called me to study in preparation for bringing the Gospel to my own Jewish people.

By trade I am an electrician and was well on my way to establishing myself in this field for life. Not that the Lord couldn't have revealed Himself to me in this endeavor, but He called me for a very definite purpose. I had always considered myself a rather moral person as a Jew, and had never given God a second thought beyond my "set" Jewish worship of Him.

The fact that God should be an active and personal part of my life never entered my mind. But God soon showed me that I wasn't as moral as I thought I was, and that I was a wretched sinner in need of a Savior.

Not only was I unwilling to be saved, I knew nothing of what this term meant. However, through the witness of a Gentile woman, I was led to consider the teaching of Christianity. This woman spoke to me of the Messiah as her God and told me that the Messiah was Jesus, the Christ. I was interested in her beliefs of the Messiah and repelled by the idea that He was Jesus, yet I was drawn by the Holy Spirit to find out more. I was unaware of the Spirit's subtle working in my life, however His wooing power drew me closer and closer.

I went to her church and heard again of the interest of these Christians in the Messiah, a Jewish concept. Not paying attention to the sermon and feeling strange and awkward because I was in a church, I could only remember the numerous references to this Jesus as the Messiah.

Being Jewish, all I knew was that many of my people were severely persecuted in the name of Jesus. To me anyone who was not a Jew belonged to this group of persecutors who said that the Jews killed Christ and that all Jewish people should pay for it. All my life even my Gentile friends referred to me as "the Jew" which wasn't too bad when they left off the adjectives so often attached to the phrase!

The pastor took me in as a son during the following months when I came Sunday nights to church (not to hear the sermons, but to talk to the pastor). Actually I did hear and remember the sermons from time to time.

Once during an invitation, I was under such conviction that while I was praying that God would show me the truth I broke out into a cold sweat and, trembling, I held on to the pew. Some concerned Christian asked me if I would like to go forward, but I said, "No," and prayed the more.

This continued until I was given a copy of the Prophecy Edition of the New Testament and promised that I would read it. I promised but was only semiconscious of having done so. Later on I remembered this promise and began to read the New Testament.

(Continued on Page 15)

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Was there death before Adam sinned?*

Answer: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). This fact is set before us again in Romans 6:23 with its solution, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Since death entered the world through sin, the fact that all die is simple evidence that all are sinners, no matter what present-day philosophy says to the contrary. And the solution to sin's problem has not changed. Through sin came death, and through death by the shedding of blood comes life. Rabbi Kaufmann Kohler expresses this beautifully in the article on ATONEMENT in *The Jewish Encyclopedia,* ". . . the blood, which to the ancients was the life-power of the soul, forms the essential part of the sacrificial Atonement (see Lev. xvii.11). This is the interpretation given by all Jewish commentators, ancient and modern, on the passage . . . The life of the victim was offered . . . as a typical ransom of 'life by life'; the blood sprinkled by the priest upon the altar serving as the means of a renewal of man's covenant of life with God . . . The cessation of sacrifice, in consequence of the destruction of the Temple, came, therefore, as a shock to the people . . . It was then that Johanan b. Zakkai . . . declared works of benevolence to have atoning powers as great as those of sacrifice. This view, however, did not solve satisfactorily for all the problem of sin — the evil rooted in man from the very beginning, from the fall of Adam. Hence a large number of Jews accepted the Christian faith in the Atonement by the blood 'shed for many for the remission of sins' (Matt. xxvi. 28; Heb. x. 12; Col. i. 10) or in Jesus as 'the lamb of God' (John i. 29; Apoc. of John vii. 14, and elsewhere)." To this nothing need be added with the exception of pointing out what the Rabbi calls "the Christian faith" is actually the faith of the Old Testament beautifully summarized in Isaiah 53.

* * * *

Question: *Were the Jews of Bible times altruistic toward non-Jews of different nationalities? Has the attitude of Orthodox Jews changed through the years?*

Answer: The idolatries and customs of the heathen are spoken against in the Scriptures, but the stranger himself was to be loved (Deuteronomy 10:18). There are many requirements listed in Scripture regarding the strangers or Gentiles and, as you recall, there was a special court for them in the Temple. The *Jewish Encyclo-*

pedia points out that "Non-Israelites figure in the Bible as exemplars of fidelity (Eliezer), devotion (Ruth), and piety (Job) . . . the very opposite of the spirit of haughty exclusiveness and contempt for the non-Israelite said to be characteristic of the Jew and Judaism." This is in the article on GENTILE. Some twenty columns are devoted to the attitude of the Jews from Bible times to Modern Judaism, and this should be read for a complete answer to your question. It ends with a section on the IMPARTIALITY OF JEWISH PHILANTHROPY. We know of Gentiles who have been recipients of such hospitality in our New York Jewish hospitals as well as some of our Christian Jews.

* * * *

Question: *What is the reason in Genesis 12:3 for the change from the plural (them) as regards the blessing to the singular (him) as regards the curse?*

Answer: Because of the promise in verse two to make of Abraham a great nation the blessing and the curse of verse three are generally related to the attitude of peoples and nations to this nation. While I believe that this is the intention of the passage, the immediate promise is to Abraham himself. Since many would wish blessing upon Abraham the plural *mebharekhe'kha* (thy blessers) is used. Comparatively few would wish him cursed and so the singular *meqallelkha* (thy curser) is used. This is the generally accepted reason given in the commentaries for the change.

* * * *

Question: *What is the significance of the "Wailing Wall"?*

Answer: Since the destruction of Jerusalem in 70 A.D. this western wall of Herod's temple has been a place of pilgrimage where Jewish people have gone to bewail the destruction of the temple and to pray for its restoration. During the Roman period for several hundred years this was restricted to once a year. It later became a rallying place for the Jews of Jerusalem, and a Friday afternoon service was begun. Fasts and special services of intercession were held there during times of crisis and Kaddish was recited for Jews who died the world over. Since 1948 the Jews were not permitted by the Moslem Supreme Council to approach the wall until Israel's recent victory procured its release.

* * * *

Question: *Will you please give me the meaning of Acts 9:5? I believe it was the voice of Jesus rather than the dying Stephen which put Saul under conviction. Am I correct?*

Answer: I believe that you are correct. It is tempting to think that Saul might have been already brought under conviction at the stoning of Stephen, but this is most unlikely when one knows not only the background of Paul as a Pharisee of the Pharisees but considers also his activity immediately afterward when he made havoc of the church having men and women committed to prison (Acts 8:3). His question in Acts 9:5 is conclusive, "Who art thou, Lord?" It arose out of a deep conviction that he had been acting in conformity with the will of God and was backed by the authority and commission of the chief priests. See Acts 22:9-12 on this. This fact further makes it evident that this experience was not a product of the imagination of Paul, something which, having been under conviction, he worked himself up into. It was completely unexpected and could not possibly have been the product of a troubled conscience. Here, in a supernatural experience, he was face to face with objective reality. He was actually in the presence of the risen Christ. The reality of this experience never left him.

Paul Balthazer

Daniel Rigney

Seven

By REV. MARTIN M

Mary Ann Sleichter

This February we graduated and certified the largest class of missionary candidates that we have had since our training program was begun in 1964. The seven, who come from varying backgrounds, all have one thing in common. They are Gentiles. Nevertheless, through our training program they have become acculturated to the Jewish community and can move about with ease in Jewish circles. As part of their training, they received intensive instruction in the vocabulary of Jewish life. Regular synagogue attendance has accustomed them to Jewish worship. Classes were conducted to help them appreciate Jewish literature and folk music. They even learned to sing some of the folk songs of the Jewish people. The object of our training program was not to pass these people off as Jews, rather to help them think Jewish so that they might become, as Paul says, "To the Jews, a Jew." Frequently, the way to further conversation between Jew and Christian is opened up when the Jewish people see that a Gentile Christian has taken the time and trouble to become thoroughly acquainted with Jewish culture.

Besides the training in culture, many of the lectures were given on technique; for example, lectures on "How to Conduct an Outdoor Meeting,"

Rev. Perrin Cook

Mrs. Arlene Rigney

David Carlson

Hanna Eurich

Complete Course

OSEN, Director of Missionary Recruiting and Training

"How to Conduct a Bible Discussion Group," and "How to Carry Out Visits." The candidates not only listened to the lectures, but they learned the methods of doing these things by being involved in all the various phases of the work carried on in New York City.

Memorization played a large role in the work. Every day there was a different Bible verse to memorize. These were the verses that would later be used in telling Jews of Christ. Besides the Bible verses, such things as the Thirteen Articles of Faith (the core of traditional Jewish theology) and the Hebrew calendar were committed to memory. The candidates were examined through daily quizzes to mark their progress in learning.

In addition to the classroom training and practical work, each candidate had to do a thesis or theme which required a great deal of original research. Each paper was to be on a subject which was not previously published. The type of paper required of the candidates varied a great deal, as some of the titles will reveal. They are: "Attitude Trends Toward Jewish Evangelism in the Ecumenical Movement;" "The Use of Radio in Jewish Evangelism;" and "Proper Use of Music in Gospel Meetings Conducted for Jews."

This year's candidates who were trained in New York City are as follows:

Paul Balthaser, a native of Hamburg, Pennsylvania, was graduated from Southwestern Baptist Theological Seminary in Fort Worth, Texas, just prior to entering our candidates' program. He was ordained in the Boulevard Baptist Church in Greenville, South Carolina. He is also a graduate of Bob Jones' University in Greenville, South Carolina. While at Bob Jones' University he met his wife, Jeanette, who is a Virginia girl. They have one son, David. Before attending seminary, Mr. Balthaser was employed as a schoolteacher, and his major was Religious Education. His knowledge and training in this field will be very valuable to us. The Balthasers are presently residing in New York City awaiting assignment.

David Carlson, age 21, our youngest candidate, has a twin brother who is on the mission field in Mexico. Dave is a graduate of the Bethany Fellowship Missionary Training School in Minneapolis, Minnesota. His hobbies are electronics and photography. He is engaged and hopes to be married as soon as his fiancee graduates school.

Perrin Cook will bring some valuable experience to our field. For twenty years he has been a successful pastor of Baptist Churches in Alabama, Kentucky, and Mississippi. He left the pastorate of Handsboro Baptist Church in Gulfport, Mississippi, in response to a call to serve the Lord in bringing the

Gospel to the Jewish people. Mr. Cook is a graduate of Baylor University in Waco, Texas, and Southern Baptist Theological Seminary in Louisville, Kentucky. He is married and has three sons and one daughter. He anticipates serving the Lord working among the Jews in the South.

Hanna Eurich is a native of Remscheid in West Germany, She is a graduate of Beatenberg Bible Seminary in Beatenberg, Switzerland. She is particularly interested in a ministry among young people and university students. She came to this country from Germany for the purpose of taking our candidates' course and serving in this field. She has acquired a remarkable use of the English language. She is presently anticipating service with the American Board of Missions to the Jews in Pittsburgh. Presently her hobby is singing and playing Yiddish and Hebrew folk songs.

Dan and Arlene Rigney are natives of Baltimore, Maryland. Mr. Rigney graduated from Moody Bible Institute in the Jewish Missions Course. Mrs. Rigney is also a graduate of Moody. Before entering our training program, they had spent their summers working in Jewish missions, both in our Camp Sar Shalom program and in a resort ministry with the Catskill Messianic Fellowship. They are presently assigned to work in New York City.

Mary Ann Sleichter graduated last June from Cedarville College in Cedarville, Ohio. Her home church is Chambersburg Bible Church in Chambersburg, Pennsylvania. She has a particular burden for working with children and young people and has demonstrated great skills. She has worked in our camping program and in Daily Vacation Bible School. Miss Sleichter hopes to be employed in a work among college students and young people.

Sunday Class Proves a Blessing

by Paul Balthaser

Teaching a Sunday school class of Jewish young adults in our Coney Island Branch has been a very interesting experience for me. We are studying the Gospel of John. I am amazed at the interest and enthusiasm shown in the Bible and memorizing of Scriptures. The discussion of John chapter 2, ". . . destroy this temple and in three days I will raise it up; . . . but he spake of the temple of his body" stimulated a searching, thought provoking, group sharing as to its meaning and application to our own lives. We shared testimonies of what Jesus meant to us and talked about presenting Him to others.

We admitted our weakness in not being able to present Christ as clearly as we wanted to. However, we recalled that the unsaved man cannot comprehend spiritual matters as we do; and the Holy Spirit will use our witness to produce the results He desires in their lives. We came away from the class with renewed dedication and appreciation for what Jesus has done for us.

Gentile Serves Jew!

by David Carlson

If you were to attend a synagogue not far from the ABMJ headquarter's building in New York one Saturday morning, you would find certain, curious Gentiles observing the proceedings of the service. These Gentiles would be there on an assignment for the ABMJ candidate's course to learn of and be acculturated to the Jewish way of life.

The assignment for the candidates is to complete and report on twelve synagogue sermons in the course of about four months. The assignment has proven to be of much value and the candidates enjoyed it immensely.

One Saturday not too long ago, I went to a Bar Mitzvah service at a

reform synagogue. At the conclusion of the service I was honored to assist in the happy celebration. I have talked with the Rabbi and told him that the purpose of the ABMJ is to present the Good News of Jesus our Messiah to our Jewish people. I would urge you to pray that Rabbi H would visit headquarter's building as he said he might and ultimately come to know the Lord Jesus Christ as his personal Messiah.

Yes, God Did It!

by Perrin H. Cook

When I was assigned to supply as teacher for the Wednesday night Bible Class, there was a new face among the group. I introduced myself as the substitute teacher and asked that each one sign the registration card. The new man refused to sign the card and said that he would rather not sign anything that all he wanted was to satisfy his curiosity and find out what went on here. This was understandable so no pressure or point was made of his not "signing up."

He made an impression on me from the very beginning. His face had a kind expression, and he listened with interest and entered in with questions and answers. I invited him to stay for refreshments so we could become better acquainted. I believe that this particular man was sent in answer to prayer. Before he left he had consented to sign a card and return to the Center.

Three weeks passed, and he did not come back. However, I could not get him out of my mind so I wrote him a letter and enclosed the tract, "Behold the Virgin." The letter was answered by a telephone call, and he agreed to come to the Center and talk with me. He said that he could help me to understand the Jewish people so when I went out as a missionary I would know what I had to face. Yes, he is helping, but at the same time I pray that as we study the Bible together God will use me to help him see that Jesus is the Messiah of Israel and wants to be his Savior and Lord.

Yes, God did it! He sent this Jewish man to talk with and to bear a witness of how his life can be completed as he returns to the God of Abraham, Isaac, and Jacob through faith in the Lord Jesus Christ.

"I Always Leave Her With Plenty To Meditate On"

by Hanna Eurich

When I came to New York I did not realize how many German-speaking people lived in this city. My visitation

experiences of the past year have taught me otherwise. I have met so many Jewish people who left Germany before the war broke out and settled here. There is bitterness and deep disappointment in their hearts about what happened to them, but there is also nostalgia and a tender love there for the country and the culture which they considered their own.

"Auntie Pauline," as I am privileged to call her, is always happy to see me; but she likes to be called just before I come so she can put the water kettle on for coffee. Aunt Pauline

comes from an old Chassidic family in Russia. She has lived in Turkey, France, Switzerland, and Germany, and now she is lonely and without friends in New York. She never bothered to learn the English language as she could get along with Russian, French, and German so well.

When we talk together in German, Aunt Pauline's heart opens. She lives in the past because present and future have little to offer her. Her knowledge about God and His ways with His people is mingled with tradition and superstition. For her to learn about God's love for her is possible only by demonstration. One of her arguments against God's interest in her personal life is that "good people always seem to be the ones that are used and abused by the bad ones, and that it does not pay to be patient and wait for God to help." No reasoning will quiet her, but the Word of God will. So I open my German Bible and read her a Psalm. The words of the Lord Jesus about Himself being the Good Shepherd made a deep impression on her. I always leave her with plenty to meditate on.

Editor's note: Since this writing, Hanna reports Aunt Pauline has put her faith in Jesus the Messiah.

I Have Faced Reality

by Arlene Rigney

A few weeks ago, at the request of Mr. H, I visited Mrs. V who had just returned home from the hospital after her second bout with cancer. We had a friendly chat and she told me about her illnesses and how she has brought herself to face reality with the thought that the cancer may still need more treatment. She then changed the subject asking, "Just what do you do there at that Center?" I explained the ministry and gave her my testimony. She was free to talk about Jesus being the Messiah, and she seemed to cling to every word. She then said, "There's only one thing I don't understand. The Cross, could you explain it?"

She said she would like to know more before she could make any kind of a decision. She gladly accepted a New Testament, and she wanted one of each of the tracts that I had with me. Since our visit I have talked with Mrs. V and she has invited me to come see her again.

Retired Railroader Captured by Display Window

by Daniel C. Rigney

Greeting visitors to the Beth Sar Shalom Headquarters is one of the many useful things taught in our candidate training program. Many Jewish people pass our display window which is decorated each month with something that will show the Jewishness of our message. Some pay no attention; some glance as they rapidly walk by; others stop a moment and look; and some even come into the Center and ask questions. Mr. B, an elderly Jewish man, was one who had passed by and looked but never had the time to stop in.

Many times there is an overflow of visitors in our lobby. When this happens, our receptionist calls us to talk with them. Mr. B had been patiently waiting to be greeted while another Jewish visitor was antagonizing our receptionist. I introduced myself to Mr. B and took him into the chapel where we could have more privacy.

He told me that he was now retired from the railroad and, having passed our window for many years, finally had the time to visit our Center. We discussed the things of the Lord Jesus. Several questions were asked and Mr. B seemed pleased with most of the answers. He said that he would read the literature that was given to him. We are not to contact Mr. B at his home since he does not want his

wife to know he is interested in the things of Jesus Christ. He stayed at the Center for the Thursday afternoon Golden Age Club and asked many questions.

Please pray for Mr. B that he will find the Lord Jesus as his Messiah and Savior.

What Is This Place?

by Mary Ann Sleichter

After the Sunday Afternoon service at Headquarters a few weeks ago I met an attractive Jewish girl. Never having seen her before, I introduced myself and asked her if she had come with a friend. "I saw the sign Beth Sar Shalom Hebrew Christian Fellowship while I was riding past on the bus. I live with two Christian (she meant Gentile) girls and I wanted to find out what this place is all about."

That evening over a cup of coffee, Miss E and I became friends. We talked about the meaning of the term Christian. I related to her that there is a difference between being a Gentile and a Christian. After telling her how I became a Gentile Christian, I told her of our Jewish friends who had become Hebrew Christians.

Since our first meeting, I have visited Miss E at her apartment. She has expressed a desire to come to our Tuesday night Bible study. Would you pray with me that she will see her need of accepting Jesus Christ as her own personal Messiah?

TESTIMONY OF ROBERT GROSS

(Continued from Page 7)

Reading and comparing the prophecies and their fulfillments, I began to believe that Jesus really was the Messiah. I found my Messiah soon after this and, knowing nothing of heaven or hell or much of any doctrine, I followed my Messiah in faith.

Now that I have lived for Jesus some years as a believer, I can say with assurance that He is the Messiah, the Christ, the very Son of God, the God of Abraham, Isaac, and Jacob, my Lord and God, my Savior.

World Religions By Henry J. Heydt, Th.D. (Christian Literature Crusade, 1967. Pp 112. $1.75 paperback).

Dr. Henry Heydt, President of our Jewish Missionary Training Institute, has brought together much valuable information in this brief survey of world religions, including Judaism, Jainism and Sikhism. There is also included a comparison of the main teachings of these religions with a discussion of the distinctives of Christianity.

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Jewish Notes By ALTHEA S. MILLER

Reprisal or Protection?

Political pundits around the world are debating a pertinent question: Did Israel act or react to attacks on two of their El Al jets (in Athens and Algiers) by their destruction of Lebanon's commercial airliners? Responsible leadership in Israel insists that the raid was not so much a reprisal as a protection of a valued asset. After all, air traffic is absolutely vital to the life of the nation.

The *Washington Post* suggests that the recent commando raid on Beirut's International Airport by Israel has placed the United States government in an embarrassing quandary. Yet in spite of this situation, basic U. S. interest and policy in Israel is not shaken. Israel is the one thoroughly flourishing democracy in the Middle East, and for this if no other reason, we cannot permit Israel to be destroyed.

First Synagogue

Washington's *Jewish Week* reports the recent consecration of the first synagogue built in Madrid since the expulsion of Jews from Spain in 1492. This must be some kind of a record! In the past decade it is surely the crowning point of the renaissance of Spanish Jewry. Ten years ago only about 3,000 Jews lived in all of Spain.

Of the 8,000 Jews who now live in eight Spanish communities, the largest concentrations are found in Madrid, Barcelona, and Malaga. Madrid's Jewish community has grown the fastest, with the interesting note that many are descendants of those who fled to North Africa in the 15th century.

Excerpts

"How many times in their history might not the Jews have disappeared from the scene as Jews, had they not known who they were and what they expected of themselves? So I say that bi-nationalism or even federation may not be the answer (to Israel-Arab peace). Instead, the answer may be good neighborliness. . . . Every faith has its own strength. . . . Now I believe the Jewish people are entitled to self-realization . . . All I ask of them is to be good neighbors, respecting other folk and putting limits on themselves as we all have to do in the course of our lives." (Hazem Khaldi, Lt. Col. Syrian Armed Forces. Part of his contribution at the Arab-Israel Parley, August 28, 1968, convening in Jerusalem. Parley sponsored by ISRAEL MAGAZINE and reported therein.)

Israel's Inalienable Possessions

DAVID BARON

CHAPTER V

THE LAW-GIVING AND THE SERVICE OF GOD

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments."

The next step in the gradation of the great "gifts" which God bestowed upon Israel is expressed in the words, *"and the giving of the Law,"* or "the Law-giving." I fear Christians, generally, would not count this among the gifts or privileges of Israel; but such a derogatory estimate of the Law shows a very shallow view also of the Gospel. The New Testament never speaks disparagingly of the law. On the contrary, it tells us that the law is "good," and "holy," and "spiritual"; only that in the unregenerated man it becomes weak and ineffectual by reason of the weakness and sinfulness of the flesh.

"The Law-giving"—oh, what a wonderful event that was in the history of the world and of Israel, when Jehovah came forth from Sinai and burst forth (as the rising sun) from Seir unto them, when He shined forth from Mount Paran, and came with myriads of His holy ones, bringing in His right hand a fiery law unto them (Deut. 33:2). What a light that was which then, for the first time, shone upon the moral darkness of this earth! True, it was not, nor was it meant to be, "the Light of Life." Much more did it become by reason of sin, and our innate corruption which it reveals—a consuming fire and the minister of death. Yet it was "glorious" (2 Cor. 3:7), for it was a revelation of God's holiness and a perfect transcript of His holy will. It was also a necessary *precursor* of the Light of Life, and was meant to be our school-master unto Christ; that is, to teach us *our need* of a Saviour, and to set us longing for the redemption to be accomplished by Him.

One is often grieved at the ignorant use and popular perversion of a beautiful scripture. I refer to the Apostle's saying, *"For the letter killeth, but the spirit giveth life"* (2 Cor. 3:6), which is often quoted by some as an excuse for a disregard of the literal sense, or even for a destructive handling of the letter of Scripture. But the Apostle plainly uses the term "letter" for the law—the letter "written and graven in stones"; and, my friends, this "letter" —this wonderful revelation of God's absolute holiness and of the requirements of His holy government—is *meant* to kill us, and *must* kill us, before the Spirit can come and give us life. *"The Lord killeth and maketh alive; He bringeth down to the grave and bringeth up. The Lord maketh*

poor, and maketh rich. He bringeth low, and lifteth up."

That is ever His process, and there is no other way; and if, by the revelation of His holiness and your own inability and innate corruption, you have not, like Paul, been brought to an end of yourself, and to cry, "O wretched man that I am! who shall deliver me from the body of this death?" If the Law of God has not, like a two-edged sword, pierced and broken your heart, you do not know the full sweetness and preciousness, and the life-giving power of the Gospel.

"And the Giving of the Law"—and the greatness and beauty of this wonderful "gift," which constitutes part of Israel's high calling, will not be fully manifest till, in the millennial period, the Law is put in their inward parts, and written *on their hearts* when the final end, which God had in the "Law-giving"—namely, that His people may be *holy,* because He is holy—shall be accomplished, and the earth shall see, for the first time in its history, a whole nation upon whose life, and conduct, and possessions, shall be written, "Holiness to Jehovah."

Together with "the Giving of the Law," the Apostle names *"the Service of God"* as the next step in the gradation of Israel's special privileges. This refers to the Divine institutions of their Tabernacle and Temple; the Divinely appointed ritual of which I cannot describe here, but which so beautifully and in such a variety of ways set forth the blessed Person and redeeming work of our Lord Jesus Christ.

This richly symbolical and beautiful "Service of God" may be said to constitute *"the Gospel* in the Law," for it already pointed the way how a man who stood condemned and separated from God by the moral law, could yet draw near to Him—namely, on the ground of shed blood, and by the ministry and intercessions of the high priest; and in reference to the future it is probable that, by the temporary restoration of a modified form of this Divinely-appointed "Service of God," which is forecast in the prophetic Scriptures, Israel shall yet teach the spared of the nations the deep significance of their ancient types and open to them the fullness and manifoldness of the atoning work of their Messiah.

"The Service of God": I would only add that it is not recorded in the Mosaic writings, and described with such minuteness of detail for our *imitation* now, as some ignorantly think, who seek to set up an unauthorized human *mimicry* of Israel's Divinely-appointed ritual in the Tabernacle and Temple, and thereby pervert the simplicity of the Gospel and of Christian worship; but it is recorded for our *study,* that we may perceive the spiritual significance of these types and shadows, and learn more and more the fulness which dwells for us in Christ who is the sum and substance of it all.

(Continued in April Issue)

Change in Dates FOR CONFERENCE SCHEDULE

In the January issue of *The Chosen People* on page 18 we listed the dates of the summer conference schedule. Please note the following changes in dates:

Seaside Conference	Summer's End Conference
August 17 - 20	August 24 - 31

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

SOME OF OUR REGULAR MEETINGS

NEW YORK, HEADQUARTERS: **Sunday** 3:00 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 11:00 a.m. Sunday School. **Monday** 1:00 p.m. Mothers and Kindergarten Classes, 6:00 p.m. Young Teens. **Wednesday** 7:30 p.m. Dorcas Society alternating with Teachers' Training every 2 weeks. **Thursday** 7:00 p.m. Adult Bible Class and Kindergarten. **Fourth Thursday** 7:30 p.m. Family Night. **Friday** 3:00 p.m. Boys and Girls, 6:30 p.m. Young People.

LONG ISLAND. HUNTINGTON STATION, 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Friday** 7:30 p.m. Adults' and Young Peoples' Bible Study. **Tuesday** 12 noon — 2:00 p.m. Ladies' Bible Class.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Wednesday** 10:00 a.m. New Believers' Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301. **Third Thursday** 8:00 p.m. Fellowship for Jews and Christians, Courtesy of Dr. and Mrs. R. McCulley, 1301 W. Edgemont. **Friday** 9:30 a.m. Old Testament Bible Class, 1301 W. Edgemont. Jewish Evangelism Classes, phone Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday**, Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN DIEGO, 6901 Jackson Drive: **Third Friday** 8:00 p.m.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Avenue: **Tuesday** 8:00 p.m. Bible Study Class. **First** and **Third Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 6:30 p.m. Family Night Supper. **Saturday** 10:00 a.m. - 12 noon Childrens' Bible Class.

MISSOURI, KANSAS CITY, BETH SAR SHALOM HEBREW CHRISTIAN FELLOWSHIP CENTER, 4004 W. 66th Street, Prairie Village: **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

NEW JERSEY, WEST ORANGE, 71 Fitzrandolph Road: Courtesy of Mr. and Mrs. W. Triol, **Second** and **Fourth Fridays**, 8:00 p.m. Bible Study and Fellowship.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually **last Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 Northwest Highway: **Saturday** 6:30 p.m. Fellowship Dinner, 7:30 p.m. Bible Discussion Class, phone 369-3274.

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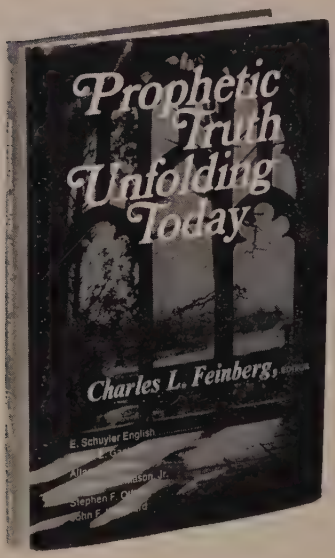

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Does the New Testament teach anti-Semitism? Members of our Chosen People family will probably be startled at the bluntness of this seemingly absurd question. It seems to be rhetoric, as if it doesn't need an answer. Most of us assume that since Christians believe in all the Scriptures, including the Old and New Testaments, and also that a true Christian cannot hate the Jewish people, it therefore follows that there cannot be even one anti-Semitic statement in the Scriptures. This assumption is true but it has been vigorously challenged in the past decade.

Many modern authors, Protestant, Catholic, and Jewish, have assumed that since much anti-Semitism has been propagated by nominal Christendom, and that since many of these deluders have used the Scriptures so as to appear as ministers of light, that therefore these Scriptures are anti-Semitic.

> In our day and within our own civilization more than six million deliberate murders are the consequence of teaching about Jews for which the Christian Church is ultimately responsible, and of an attitude to Judaism that is not only maintained by all the Christian Churches, *but has its ultimate resting place in the teaching of the New Testament itself.* (Italics ours) James Parkes, *Judaism and Christianity,* p. 167.

This is strong medicine from the pen of a liberal Protestant. A Catholic scholar, while rejecting Dr. Parkes' conclusion, recognized the trend to blame anti-Semitism on the New Testament:

> Historians have noted the progressive change in tone that marked the attitude toward Jews in the New Testament as it was committed in writing during the second half of the first century, and *many have sought to trace the roots of anti-Semitism to the sacred pages themselves.* (italics ours) Supposedly anti-Jewish texts are singled out from many parts of the New Testament most particularly in John's Gospel which, composed toward the end of the first century, includes numerous anti-Jewish episodes and often employs the phrase "the Jews" in what seems a perjurative manner. John has, in consequence, been called "the father of anti-Semitism." His anti-Semitism is only apparent however, as a strict analysis of his terminology reveals. His perjurative use of "the Jews" never involves the Jewish people as such. In some instances we have a Jew addressing or fearing *the Jews* (John 9:22, 13:33); and there is Jesus' striking statement, recorded only in John (4:22). "Salvation is from the Jews." Wherever the Jews is employed in an injurious sense, the target is invariably the enemies of Jesus, the Jewish leaders or clergy.
>
> Edward H. Flannery, *The Anguish of the Jews,* p. 30.

Recently a Jewish author, Jules Isaac, wrote a passionate plea, "The Teaching of Contempt — Christian Roots of Anti-Semitism." The author is an aged scholar who, in spite of his thesis, has much spiritual insight. At one place he says, "We should realize that a Jew is born a Jew but that a Christian becomes one." In an earlier volume in French, *Jésus et Israel,* he tries to show that it is in the New Testament that one finds the seed of a teaching which aims at regarding the Jews as a nation of outcasts!

Our reaction to these charges is: THEY ARE NOT TRUE! Let us make our position clear. The American Board of Missions to the Jews has always vigorously opposed anti-Semitism. Leopold Cohn and Joseph Cohn proclaimed the truth that "Every true Christian loves the Jews," in the days when this truth was derided. By God's grace, we will fight Jew-hatred and all forms of bias and prejudice with every possible means. But we cannot, we will not, undermine one of our basic tenets:

> I believe with all my heart that the New Testament is the fulfillment of the Old Testament and that both together are one book, the inspired Word of the living God. Article 8, "A Jewish Confession of Faith."

There will always be anti-Semitism, hatred and prejudice until the Lord Jesus Christ, Who is proclaimed in the New Testament, rules in the hearts of men!

What This Means to Jewish Missions

This drive to discredit the Scriptures can have a drastic effect on our ministry. If a Jew is convinced that the New Testament is anti-Semitic, will he ever accept the Lord? Recently we received a letter from a thoughtful Jew who had swallowed this bait:

> The day is coming very soon when publishers of the New Testament, Tracts, and other forms of writing, will be summoned to a Court of Justice, that of the People's Court, wherein they will be asked to produce evidence that all the statements in these forms of writing, are true. This is when the Jews are accused of doing wrong, as killing, lying, contrary to all men, and displeasing to God. Also where information is written, without evidence, which belittles the Jew, and makes his character despicable and inferior to his fellow men, and as of this day a scapegoat because of these types of writings.
>
> Depending upon the generosity of the mind bringing this suit to court, the amount of damages is not certain, but there will be damages demanded.
>
> Also the spreaders of those defamous slanderous statements will be included as abettors to the crime. Also are included the distributors of the New Testament, and other writings of contempt for the Jews.
>
> signed M.S.

I don't actually expect to "be summoned to a Court of Justice" on the above charges; but if I am, my defense will be that there is nothing in the New Testament that expresses contempt for the Jews. However, because of the fact that Jew-haters have historically wrested the Scriptures, I plan, the Lord willing, from time to time to study these Scriptures which have been distorted, and to demonstrate that there is not one word in all of the New Testament which is anti-Semitic! We will begin with the Gospel according to Matthew.

> The Gospel according to Matthew is, of the three, the most important source for Judaism, not only for its contents but for its attitude; it is at once the most conservatively Jewish of the Gospels and the most violently anti-Pharisaic.
>
> George Foot Moore, Judaism, vol. 1, p. 186.

It is quite true that Matthew is not only "the most conservatively Jewish of the Gospels" but is also "the most violently anti-Pharisaic." There is a big

difference, as we shall see, between being anti-Pharisaic and anti-Semitic. If one would read the entire Gospel with an open mind he will readily discover the truth that the brand of Pharisaism which was rampant during the days of our Lord is not Semitism. There was a tremendous distinction between the common people who heard our Lord gladly and the religious leaders who opposed Him fanatically. One of the reasons our Lord was so popular was that He was so violently anti-Pharisaic!

We should realize that Matthew himself was Jewish and that he wrote his Gospel especially for the Jewish people. How could he ever convince them that the Lord Jesus Christ was the promised Messiah if the Messiah hated them? There is almost unanimous testimony that our present Gospel is based upon a Hebrew or Aramaic original.

> So then, Matthew, indeed, in the Hebrew language put together the Logia in writing; but as to their interpretation, each man dealt with it as he was able.
>
> Papias, Bishop of Hierapolis, about 110 A.D.

> As I have learned by tradition concerning the Four Gospels, which alone are received without dispute by the Church of God under heaven: the first was written by St. Matthew, once a tax-gatherer, afterwards an Apostle of Jesus Christ, who published it for the benefit of the Jewish converts, composed in the Hebrew language.
>
> Tertullian 200 A.D.

Matthew Written for the Jewish People

Whether or not Matthew originally wrote this Gospel in Hebrew is not too pertinent, but there is no question that it was written for the Jewish people, i.e.:

> Scholars have indicated the Semitic character of many expressions in this Gospel.
>
> Our Lord uses the rabbinical method of teaching in Matthew.
>
> This is the Gospel which most definitely proclaims that the Lord Jesus Christ is the Messiah promised in Old Testament Scriptures.
>
> It redounds with quotations from the Jewish Scriptures.
>
> It presents the Lord to the people of Israel. Before He was born the angel announced, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sin" (1:21).
>
> Our Lord's ministry as well as that of his disciples, was to the people of Israel: These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel (10:5,6).
>
> But he answered and said, I am not sent but unto the lost sheep of the house of Israel (15:24).

Do not misunderstand! Matthew does proclaim the universality of the Gospel, but on every page there is ample evidence that his purpose was to convince the Jewish people that the Lord Jesus Christ was the Messiah.

Observe how the people (to whom the Gospel of Matthew was written) received the Lord:

> (1) "And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem and from Judaea, and from beyond Jordan" (4:25).
>
> (2) "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine" (7:28).
>
> (3) "But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men" (9:8).
>
> (4) "And the multitudes marvelled, saying, It was never so seen in Israel" (9:33).

(5) "When Jesus heard it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities" (14:13).

(6) "Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel" (15:31).

It is true that there was rare opposition expressed by the people to the Lord but it was usually at the instigation of the leaders. (If the blind lead the blind, both shall fall into the ditch.) Although these Pharisees were at one time the "cream of Judaism" and again later were highly respected by the people, at the time of our Lord they were not well esteemed. Matthew was not anti-Semitic; he loved his people, the people of Israel. However, there is no doubt that he was "violently anti-Pharisaic" as Professor Moore aptly expressed it. But, this is not anti-Semitism.

We know that one of the ministries of our Lord was that of a prophet, as foretold by God to Moses:

> I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak unto them all that I shall command him (Deuteronomy 18:18).

And in the New Testament, Matthew 21:11, "And the multitude said, This is Jesus the prophet of Nazareth of Galilee."

Judgment, Repentance and Forgiveness

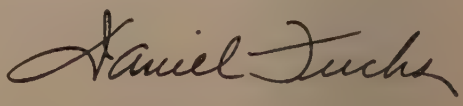
The function of the prophet was not only to foretell, it was also to "forth tell." He was a voice for God. He did not merely expound great doctrines, he also proclaimed God's righteous oracles. The prophet denounced sin and called for repentance, as Isaiah prophesied:

> Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward (Isaiah 1:4).

Was Isaiah anti-Semitic? No, he was a prophet! Jeremiah was also a prophet: "For my people have committed two evils, they have forsaken me the fountain of living waters and hewed them out cisterns, broken cisterns, that can hold no water (2:13). The prophet's message was two-fold: It denounced sin in the strongest terms, and it called for repentance and offered forgiveness.

It was as a prophet that Jesus denounced the sins of the religious, but he also offered forgiveness. He longed for the salvation of those whose wickedness He denounced. What some authors have taken as anti-Semitic propaganda is actually proof of our Lord's love for all of His people!

Faithfully yours in His Service,



Jewish Notes By ALTHEA S. MILLER

365-Day-War

Nothing in recent times has so captured the imagination of a wondering world as much as the lightning events of the so-called Six-Day-War of 1967.

One doesn't have to be a historian to understand that Jewish history, punctuated with war and violence has been written in blood by the sharp edge of the sword. Events concerning Israel since the War of June, 1967 have led to greater involvement of the world's nations, however involuntary, and have set even the uninitiated to wondering if Israel's problems will ever be resolved.

The United Jewish Appeal of Greater Washington has set up an Israel Emergency Fund to aid that beleaguered nation in another kind of warfare. A full page ad in *The Washington Post,* paid for by responsible Jewish leadership, carried bold headlines: ISRAEL'S 365-DAY WAR. Although she successfully defended her freedom "against armies sworn to destroy her" in the Six-Day-War, that war did not end. It "is fought every single day of every year she exists."

This dramatic ad called upon United States Jewry to help Israel in its war against arid land which must be cultivated; to teach the young; care for the old; absorb a backlog of 300,000 refugees; to find and develop resources. "Israel stands alone in her war against hostile armies . . . She must give her . . . attention to protecting herself. The other war is our war. Let's win our war. ISRAEL MUST LIVE."

But how can they *really* live outside of God's will for them as a people? How can Jews be Jews apart from a personal relationship to the God of their fathers, Abraham, Isaac and Jacob? How can they realize the fulfillment of that inborn sense of destiny apart from the God who formed them to be the vessel of His blessing upon all mankind?

How United?

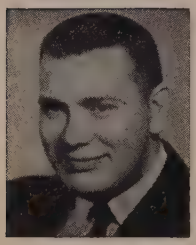
In scanning Jewish newspapers and other news media, it becomes increasingly clear that all victories are not blessings. Sometimes the spoils of war are bitter-sweet. Reunited Jerusalem is a case in point. Unfolding events with the "old" city make the thoughtful person ponder the question: Is Jerusalem *really* reunited? The bombing of the university; passive resistance of Arab business men in the matter of taxation; refusal of the citizens to seek compensation for expropriated land are but a few of the problems which must be resolved.

". . . My Word . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Songs and Sermon from Jews Impress a Jewish Girl!

By MARTIN M. ROSEN
Director of Missionary Training and Recruiting, New York



TOTALLY, our work in winning Jews to Christ is only a link in a chain of events that are taking place all over the world, as can be illustrated by a case in point. Paul Balthaser told me that a particular Jewish lady came into our building to make an inquiry about the nature of our work. The window display and our name, "Beth Sar Shalom Hebrew Christian Fellowship," provoked her to make an inquiry in order to satisfy her curiosity. He dealt with her courteously and told her of our work and ministry. Then, he invited her to come to attend some of our meetings.

I first met this lady as I greeted worshipers following our Sunday afternoon service. She was not at all reticent to tell something about herself, and her story reflected the complexity of modern times. She was born and reared in New York City. She served with the U. S. Army in France and married a Frenchman. She took up residence in Vietnam when it was still the colony of French Indo China. She had many questions about life in general. In spite of the present conflict, she found a comfortable life as the wife of a public utilities' official. While in Vietnam, she made friends with missionaries from the Christian and Missionary Alliance Church and had received the Gospel and Christian instruction from them. Nevertheless, as a Jewish girl, and out of loyalty to her people and heritage, she felt that she could not accept Christ.

That Sunday she was amazed and impressed at the Hebrew testimonies and songs and the sermon from Jews who loved Christ. Together we sat in one of the pews as I reiterated the claims of Christ which she had heard earlier that afternoon and at other times in the past. She searched her own heart and prayed that God would help her make the decision concerning Himself. She asked several questions with regard to the resurrection of our Lord Jesus Christ, and the answers removed some of the intellectual barriers that prevented her heart from moving ahead. That afternoon she made a decision for Christ.

It is our purpose to encourage a person who has made such a decision to immediately confess Christ openly to others. She came upstairs to the third floor where our choir was rehearsing for the next Sunday afternoon's service. Though she said it was always hard for her to stand and say anything before a group, she solemnly and joyfully declared the event of her salvation and the advent of Christ and the Holy Spirit into her life. She had to return to her home in Saigon with her husband within two weeks, but until the time she debarked she attended every one of our Gospel meetings, confessed Christ openly before her fam-

ily, and told them that she was going to return to Vietnam and be baptized by her missionary friends there.

At times we sow and others harvest, and at times we harvest what others have sown. Through the efforts of faithful Christians, Jews are coming to receive Christ one by one, two by two; yet, when the whole harvest is seen, there will be many Jews who believe in Christ.

The Messiah Proclaimed at a Jewish Fraternity

By Arnold G. Fruchtenbaum
Part-time worker in Dallas Branch and student at Dallas Seminary

Every so often Campus Crusade plans a blitz campaign and, at the certain night, they arrange to have speakers at almost all fraternities and sororities at a University. Such a blitz was planned for North Texas State University and the Jewish fraternity was also open. To handle that segment of the blitz campaign, a team was composed of two Gentile Christians from SMU, and Barry Leventhal and myself, representing the Beth Sar Shalom Hebrew Christian Fellowship.

We organized ourselves, held a prayer meeting between us, and then went to the fraternity. As we came in, the Jewish students welcomed us warmly and some seemed to be anxiously anticipating hearing what we had to say. There were about 35 students present. The two Gentile Christians from SMU opened the meeting by giving their personal testimonies of what Jesus meant in their lives. They made it quite clear that they were not born Christians but had to accept Christ to become Christians. Then Barry Leventhal took over and gave the main message combining the Gospel intertwined with his own personal testimony. It was a challenging message and in conclusion we opened it up to a question-and-answer session. Most of the questions dealt with ethics and attempted to avoid the main issue of the need for a personal Messiah.

At the conclusion of the session when the meeting broke up for individual discussion, things really got down to brass tacks. Both Barry and I were swamped. I was backed against a wall with five or six Jewish students, two of whom were Orthodox Yeshiva students, throwing questions at me. Barry had the same experience with the group that he was witnessing to. Most of the questions were provoking and attempts to discredit what we had to say. However, we do praise the Lord for the few, although small in number, who showed a genuine interest in the claims of the Messiahship of Christ.

It proved to be a rather challenging night and some of the Gentile Christians admitted they had never seen anything like it. The advisor of the fraternity told us afterwards that he had never seen that group excited about anything until that evening.

Please pray that the Lord will open follow-up opportunities for us.

By Rev. EMIL D. GRUEN, D.D.
Conference Secretary

Once again it is our joy to invite you to join us in our Summer Conferences. The Lord has graciously prepared a bounteous feast of Bible study, fellowship and the enjoyment of His creation for us. These conferences will be held on beautiful conference grounds, at the seaside, in cities and in New York, the city of a thousand wonders. Truly an unparalleled opportunity to combine inspiration, relaxation and adventure into one glorious vacation.

The conference schedule is as follows: D.V.

JULY 5 to 11:	The Firs Bible and Missionary Conference grounds, Bellingham, Washington
JULY 13 to 23:	Oregon Itinerary: Corvallis, Gresham, Portland and Salem
JULY 20 to 27:	Pine Cove Conference grounds, Tyler, Texas
AUGUST 2 to 8:	Rest-A-While Conference grounds, Cedar Lake, Indiana
AUGUST 17 to 20:	Seaside Conferences, Asbury Park and Avon, New Jersey
AUGUST 24 to 31:	Summer's End Conference, New York City

Leading us in our Bible study will be some of God's choicest expositors of the Word: Dr. Lloyd T. Anderson, Pastor, West Covina, California; Dr. Charles L. Feinberg, Dean, Talbot Theological Seminary, La Mirada, California; Dr. Noel P. Irwin, Pastor, South Bend, Indiana; Dr. Thomas G. Lawrence, Bible Teacher, Hartford, Connecticut and Dr. Charles C. Ryrie, Dean of Graduate School, Dallas Theological Seminary, Dallas, Texas. Together with these Bible teachers, there will be members of our Mission staff: Dr. Elias den Arend of San Jose, California; Dr. Daniel Fuchs; Dr. Emil D. Gruen and Dr.

An Invitation

"Come thou with us and we will do thee good."

Henry J. Heydt, all of New York. Also there will be a number of our missionaries who will share with us the challenge of the day to day witness to our Jewish people and who will lead our devotional hours.

The conference grounds, The Firs, Pine Cove and Rest-A-While are beautifully situated on lakes, and offer all of the vacation requirements for refreshing and relaxation. All are directed and staffed by devoted Christians whose great desire is to make your stay with them a most enjoyable vacation.

So we urge you to join us at one or more of the above conferences. It will be a memorable experience and a vacation that will continue to be a blessing to you in the months that follow.

For further information fill out and send the coupon below:

REV. EMIL D. GRUEN, D.D., *Conference Secretary*
236 West 72nd Street, New York, New York 10023

I am interested in the_____Conference.

Please send further information and the program brochure when ready.

NAME_____

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CITY_____ STATE_____ ZIP CODE_____

Beth Sar Shalom in Los Angeles

By REV. HAROLD A. SEVENER
Missionary-in-Charge

BEAUTIFUL, sunny, tropical Los Angeles is a city containing over 600,000 Jewish people, making it the second largest concentration of Jewish people in the United States.

Question: "How do we reach these Jewish people with the Gospel of Jesus Christ?"

The answer to this question was found to be in a dynamic program of identification and penetration of that Jewish community, identifying with the Scriptural and traditional events of Judaism and then infusing them with the Gospel of Jesus Christ. Thus our program was born! For the last few years we have watched it grow, reaching out into the sprawling Jewish community, sowing and planting the seed of the Gospel into the hearts and lives of countless thousands of Jewish people. Because of the increasing population of our District, our program is varied in its approach.

The Jewish Holiday Ministries

There are very special events throughout the Jewish calendar year, such as *Passover, Shavuos, Rosh Hoshana,* and *Yom Kippur,* the major holy days of Israel mentioned in Leviticus 23, and also the celebration of *Chanukah.* These holidays lend themselves to unique programs in which we can testify of our Lord and Savior Jesus Christ. Special invitations are printed and sent out to the Jewish community and it is not unusual to have our facilities completely filled with Jewish people wanting to participate in these worship services. If it is

CHANUKAH — CHRISTMAS

PASSOVER BANQUET

Passover, a complete meal is served and a Hebrew Christian Seder Service is performed. If it is *Yom Kippur,* the *Kol Nidre* is sung and the meaning of Christ's sacrificial death is proclaimed. If the holiday is *Chanukah,* the candles are lit and with it the proclamation of Jesus Christ, the Light of the world. I only wish that each of you could be here during these special services and hear the testimonies of the Jewish people. Some of them attend and find Christ; others hear the Gospel proclaimed for the first time; others wonder about what they have heard and the effect it could have in their lives should they surrender to Jesus Christ.

The Weekly Meetings

An important aspect of our sustaining ministry and perpetual witness to the Jewish community are the weekly meetings. These include worship, evangelism and instruction in the Word of God. Each Sunday at 3 p.m. we have a Hebrew Christian worship service. The service is in many ways uniquely Jewish, but the message is always a proclamation of Jesus Christ and involves both evangelism and instruction. Each Monday evening at 7:30 p.m. a Young Adult Bible Class meets under the direction of Mr. Richard Cohen, a student in training. This class is designed especially to meet the needs of the new believers and those considering the claims of Jesus Christ. Each Tuesday evening at 7:30 p.m. I conduct our regular weekly Bible Class. This is a detailed study of both the Old and New Testaments, taking a book at a time and giving a verse-by-verse exposition. We have found these weekly meetings are valuable not only to evangelize and instruct in worship, but to teach Jewish people the Word of God and ultimately to involve the believers in a local church program.

Rev. Harold Sevener

We have a new family, a mother with her six children, who have been attending the Tuesday night meetings. They are new to Los Angeles and the mother is secretary in one of the churches in the area. She came in contact with our work through a deputation letter sent to the Pastor. She had been looking for a temple to worship in, but had not found one suitable for her family needs nor one that seemed very friendly. She came on a Tuesday night, brought back part of her family on a Sunday and the rest of them on a following Tuesday evening. They are planning to come to the monthly fellowship meeting. She told us that her greatest blessing was finding such a place as Beth Sar Shalom where she and her family could worship. They are very open to the Gospel as they have been involved with churches and Christians for some time. However, this is their first contact with Hebrew Christians. We are praying that God will touch their hearts and completely bring them to Himself.

Rev. Theodore Paul

The Monthly Meetings

Our monthly meetings are primarily designed for evangelism through fellowship. On the second Friday evening of each month, at our Center in Hollywood, we schedule what we call our "Family Night" program. On these nights the Center is buzzing with excitement and activity. The program consists of a potluck dinner, an entertaining program, and concludes with a brief Gospel

message, then fellowship around dessert and coffee. This informal social climate of meeting has resulted in high attendance and wonderful opportunities to witness to the Jewish people present.

The second aspect of our monthly program is that of the Home Fellowship Meetings which are held on a regular basis throughout the District. They are scheduled in the San Francisco Bay area, the San Diego area, Santa Barbara, Palm Springs, and the Bel Aire-Beverly Hills area of California. These are informal discussion-type meetings to which Christians are urged to bring their Jewish friends and neighbors. In the informal atmosphere of a Christian home it is thrilling to see Jews and Christians meeting together on the mutual basis of Jesus the Messiah. Indeed, one can see "the middle wall of partition" being broken down. The Lord has blessed these meetings and has used them to bring many Jewish people to Himself.

The Visitation Ministry

While perhaps the various meetings are the more "glamorous" side of Jewish mission work, there is another aspect that must be considered and is perhaps the most vital part of the ministry in reaching Jewish people with the Gospel. This is the personal visitation and follow-up ministry. Rev. Theodore Paul is in charge of this department and is responsible to see that Jewish people are visited, areas are canvassed, Jewish people whose names are referred to us and those attending the meetings are personally visited by one of our missionaries. This total visitation program is extended throughout the Pacific Southwest District by our field evangelists and missionaries, Rev. Elias den Arend, Rev. Harry Bucalstein, and Rev. Kenneth Reeves. It is our vision and desire that wherever there is a searching Jewish heart, wanting to hear the Word of the Lord, one of our missionaries will contact that person individually, and deal with him in love and friendship.

This year we have had a baptismal service. Three of those baptized were "fruit" of the Young Adult ministry. There are several others we feel should be baptized; however, it is difficult to convince some of the elderly Jewish ladies. The rabbi has told them that if they are baptized, they cannot use the burial plots which they have purchased in the Jewish cemetery.

So the work of the Pacific Southwest District continues, with a missionary staff laboring in the field, and you laboring together with us in prayer and support, upholding the work before the Throne of Grace. As the Lord tarries, and we have had manifold opportunities to sow the Seed, we trust that this year will see a harvest of Jewish people confessing Jesus Christ as Lord and Savior. Will you not continue to pray with us to this end?

We want to share with you the following report from Theodore Paul, Minister of Visitation. He has called this: A Ministry of Crisis.

It was a real challenge to be asked to witness to the U family as Mrs. U had suffered for some years with a terminal disease. I discovered this lady to be very keen-minded and knowledgeable in many areas of Judaism as well as Christianity. Perhaps this was partially due to the fact that one of her daughters is a new Hebrew Christian. She and other believers had already had opportunity of bringing the tidings of God's love to this family. Mrs. U was well acquainted with the exact details of her physical prognosis and had a head knowledge of

the way of life, yet Satan had accomplished his deception and there was a reluctance to take God at His word.

A little closer bond of friendship arose when we discovered that this family was related to a Hebrew Christian young man that Mrs. Paul and I also knew. He had been saved after suffering many years from drug addiction. Mr. & Mrs. U would have happily opened their home to this young man if they could. Their generous spirit was marvelously evident.

Some time later I was advised that Mrs. U was once again in the hospital. I went to visit her, however I discovered that she had accidentally set her hospital clothing on fire and had suffered terrible burns. Thus it was that her life hung in the balance and now I had several opportunities of taking her family to the hospital to visit their loved one. I met the believing daughter, and also a second daughter who was very interested in the things of God. However, she and her Gentile husband take an active interest in Judaism.

Mrs. U died January 11th. On past occasions, she had made professions of faith but we cannot be certain if she ever really put her trust in the Lord Jesus. But we know that the heavenly Father does all things perfectly (Psalm 18:30) and we must leave this dear soul in His keeping.

Some of the partial results thus far of having met and ministered to this family have been that not only have I had the opportunity to be of help to the Hebrew Christian daughter but also a witness went forward to the father and to the other daughter as well. Just recently Mr. U came to his first worship service at Beth Sar Shalom. Please pray for this family that God will "Open their eyes and turn them from darkness to light, and from the power of Satan under God." (Acts 26:18).

BETH SAR SHALOM—LOS ANGELES
SUNDAY WORSHIP SERVICE
TUESDAY EVENING BIBLE STUDY

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Is it true that there is a Jewish teaching that the burial of a person has atoning value? If so, what is the reason behind it?*

Answer: This is quite true, but it must be remembered that such teaching was not necessarily representative of all Jewish thinking. Sometimes an opinion expressed is that of perhaps only one rabbi. We take the account of the death and burial of Miriam in Numbers 20:1 as simply a chronological statement without any specific connection with the previous chapter and the ordinance of the red heifer. Not so Rabbi Ammi. In the Tractate Mo'ed Katan of the Talmud we are given his statement: "Wherefore is the account of Miriam's death placed next to the (laws of the) red heifer? To inform you that even as the red heifer afforded atonement (by the ritual use of its ashes), so does the death of the righteous afford atonement (for the living they have left behind)" (28a). On the other hand, the scholars propounded, "Is burial (intended to avert) disgrace, or a means of atonement?" By disgrace here is meant the loathesomeness of decomposition and putrefaction. Regarding atonement the question is raised and answered: "If when you say that it is for atonement — are the righteous in need thereof? — Even so, for it is written, *For there is not a righteous man upon the earth who doeth good and sinneth not.*" (Ecc. 7:20) (Sanhedrin 46b). How atonement is procured by death is explained in two different ways. One relates to the suffering of the body since decaying was believed to be painful to it. "The worm is as painful to the dead as a needle in the flesh of the living" (Berakoth 18b). "When is atonement effected? After the bodies have experienced a little of the pains of the grave." (Sanhedrin 47b). The other is based upon an alternate translation of Deuteronomy 32:43 which renders the last phrase "the earth shall atone for his people" (*Jewish Encyclopedia*, article on BURIAL). For this reason coffins were dispensed with altogether or perforated in order to bring the body in close contact with the soil and also for this reason some soil from the Holy Land is sometimes placed under the body if it is buried outside the land.

* * * *

Question: *Did Adam know what death meant if death came as a consequence of his sin?*

Answer: That Adam was created with a high degree of intelligence is evident from Genesis 2:20. The entrance of sin brought deterioration to the entire man, but this was a gradual process as is evident from man's longevity before the flood and the high degree of knowledge indicated in Genesis 4:21 and 22. That there was a mental loss is seen in the need of

the renewal of knowledge as stated in Colossians 3:10. We conclude, then, that the matter of the knowledge of the significance of death was a part of the innate knowledge given to Adam at the time of his creation in the image of God. This conclusion is substantiated by the fact that neither God nor Satan found it necessary to explain the meaning of death to Adam and Eve as seen in Genesis 2:17 and 3:4.

* * * *

Question: *Would you please explain Ezekiel 39:12 for me, the time and the place.*

Answer: Chapters 37, 38 and 39 of Ezekiel deal with the period of Israel's restoration to the land and to her God (36:26-28). In chapter 39 the hordes of the north come against Israel and are overcome in "the valley of the passengers on the east of the sea" and buried there. The place is called "Hamon-gog." In 39:12 we are told that seven months will be spent in burying. Even after this the search for bodies continues (verse 14). In his book on Ezekiel Arno C. Gaebelein states "All the multitude of Gog will be buried in the valley of the passengers of the east of the sea, which is the Dead Sea, outside of Israel's territory..." Keil also identifies the sea as the Dead Sea and says "...we cannot understand 'the Mediterranean,' as the majority of the commentators have done, as there would then be no meaning in the words, since the whole of the land of Israel was situated to the east of the Mediterranean Sea." The valley he identifies as the Jordan above the Dead Sea. His reason for this is that the statement in verse 11 "on the east of the sea" is literally "in front of" which, he claims, never has the meaning of "east." Numerous other places are designated by various commentators but it would be of little profit to discuss these here.

* * * *

Question: *What is the name of the tree that Jesus hung on? What kind of wood was it?*

Answer: The Bible does not tell us what kind of wood the cross was made of. A common tradition has been that it was an aspen because of the perpetual shiver of its leaves. Others favor the oak because of its strength and because it was common in Judaea. But this is not important or the Bible would have made something of it. It is the death of the Lord Jesus Christ, the shedding of His blood for our sins, that really matters.

A Conversation Piece

By HARRY JACOBSON Missionary-in-Charge, Chicago

The recent censure of Israel by the United Nations has had great emotional impact on our Jewish friends in Metropolitan Chicago. This was shown by the startling response we received from an advertisement we placed in a local weekly newspaper of the Chicago Jewish community. We were burdened to speak up for the nation of Israel at this time since we are keenly aware of the feeling of great disappointment on the part of our Jewish people at the "Christian" world censure of Israel defending herself against the Arabs.

(Continued on next page)

Our ad read as follows:

ISRAEL MUST BE PUNISHED!

Their brutality in sparing the passengers at the Beirut Airport and forcing them to take cover (instead of trapping them inside the planes, which is the more civilized method used by the Arab commandos in Athens) must not go unchallenged! The bombing of Arab military positions to retaliate for the defenseless Jewish women and children in the Jerusalem market place (who were killed only because they persisted in getting in the way of the idealistic Arab terrorists) must cease! The wanton disregard of the Israelis for property rights and their misguided evaluation of human life must be corrected! Their perverse and stubborn desire to live in peace should be eliminated at once. AEDUS COMMUNITY CENTER

Many people understood that here at least was one Christian voice that was speaking out for Israel. One gentleman who called, roared at us, "What do you mean by saying Israel must be punished?" I asked him if he had read the article and he answered, "No, the headline was enough." The Lord allowed me to have a good chat with him and I was able to calm him down somewhat. The majority of the callers were receptive to our motives and to a presentation of the Gospel. I spent most of the day on the telephone explaining the two comings of Messiah from Isaiah 11 and 53.

In order to be sure that the name AEDUS would be definitely known as a Christian supporter of Israel, we ran the following ad the next week:

ISRAEL MUST BE PROTECTED!

BECAUSE our country has pledged to do so.

BECAUSE Israel is the last remaining barrier to the Communist takeover of the entire Middle East.

BECAUSE we cannot, by our silence, encourage the obscene ravings of Cairo and Damascus radio; for example (before the Six Day War) "We shall slit every Jew (sic) throat and drink their blood."

BECAUSE we cannot allow Israel to be destroyed for fear of losing our investments in OIL — which will be handed over to the Soviets anyway if the Arab nations succeed in their plans.

BECAUSE Israel — and only Israel — is the irrevocable heritage of the Jewish people. They have an ancient deed to the land which must be respected: "And God Almighty said unto Jacob: Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of peoples; and will give this land to thy seed after thee for an everlasting possession." (Genesis 48:4)

BECAUSE the original Zionist — the Lord Himself — has declared they must be restored to this land: "And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them . . . And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9:14,15)

AEDUS COMMUNITY CENTER

We wish to extend our apologies to those people who misunderstood our notice of Jan. 8, 1969. It was intended to contrast the Arab terrorists with the Israeli defenders and was not critical of Israel.

We do trust and pray that the overall result will help to gain an entrance for our staff into many more Jewish homes.

Israel's Inalienable Possessions

DAVID BARON

CHAPTER VII

WHOSE ARE THE FATHERS AND OF WHOM IS CHRIST

"As touching the election they are beloved for the fathers sakes."

"Jesus Christ the son of David, the son of Abraham."

We are now approaching the climax in the gradation of the great "gifts" and high privileges which are parts of Israel's calling. The next step is *"Whose are the fathers."* Oh, my friends, whenever you want to have your hearts stirred afresh with love and interest for Israel, think of "the fathers." Think of Abraham, "the friend of God," who was strong in faith and staggered not at the promise of God through unbelief, and so became a pattern of faith and obedience to all the family of God; think of Isaac, who was willing to be put on the altar of burnt-offering, and so became a type of Christ, "the Lamb of God"; think of Jacob, who became "Israel"; of Joseph, the beautiful type of our Lord Jesus in His purity of life and in His sufferings and exaltation; of Moses, the great law-giver, who was willing to sacrifice himself for his nation.

Think of the company of Israel's prophets and psalmists, whose words you continually use as the expressions of your deepest feelings of penitence, faith, devotion, and praise. Think of those "elders" who, "through faith obtained a good report," and whose paintings are hung up in God's picture gallery of his heroes, for the admiration and imitation of all ages, in that wonderful eleventh chapter to the Hebrews. No wonder that we read that they are still beloved of God for their fathers' sakes (Rom. 11:28). Christendom has forgotten the relation between these poor wandering Jews in their midst and their noble fathers who form the true aristocracy of all times.

I am reminded of an amusing incident which happened a few years ago. A clergyman who was much interested in the Jews was spending his summer holiday in a small out-of-the-way place in Schleswig-Holstein. Being anxious to create an interest in God's people, he gathered a number of the peasants together one day and gave them an address, in the course of which he reminded them of their obligations as Christians to the Jewish people. He spoke of Israel's past history, and how through them were given to us the oracles of God. Then he proceeded to speak of the "fathers" and the prophets; and finally came to the New Testament, and observed that the apostles of our Lord Jesus Christ, too, were all Jews.

At this point he was interrupted by one of the peasants, who stood up at

the end of the room and said, "I beg your pardon, sir, this is a mistake: Jesus Christ had twelve apostles, but only one was a Jew, and that was Judas." I fear that poor ignorant peasant gave expression to the practical thought of multitudes in Christendom. They remember Judas, and readily associate him with the Jewish people; but they forget that Peter and Andrew, and James and John, and Philip and Bartholomew, and Paul and Nathanael, and all the other apostles were also men of Israel.

Alas! there are still Judases among the Jews as there are among the Gentiles, and they are sometimes to be found even among the professed followers and "apostles" of Christ; but, blessed be God, there are also still those who answer to John—disciples whom Jesus loves, and Nathanaels to whom He Himself bears witness: "Behold Israelites indeed, in whom there is no guile;" and Pauls and Apollos' —men "mighty in the Scriptures," and faithful ministers of the truth, who have instructed many, not only of their own nation, but among the Gentiles.

We now reach the climax of this wonderful gradation. All the previous steps have linked Israel with everything that is sacred and holy in the history of the world and of humanity; but this last step connects Israel, not with earth only, but with heaven—*"And of whom as concerning the flesh is Christ, who is over all God blessed for ever."* Oh, my friends, every time you approach the Throne of Grace, every time you seek to draw near to God, remember that the "Man at His right hand"—our one Mediator with God and Advocate with the Father—is, as far as His blessed humanity is concerned, for ever linked with that nation; for when, "for us men and our salvation," the Eternal Word was made flesh, so that He might have a sacrifice to offer "for the life of the world" (John 6:51), He took not upon Him the nature of angels, but He took on Him the seed of Abraham (Heb. 2:16), and was born of a Jewish virgin named Mary, who was of the family of David, and of the tribe of Judah.

I do not expect love or interest for the Jewish people from those who know not and love not Christ. I am not surprised at the anti-Semitism which is to be found among so-called Christian nations who have become apostate from the truth, and who have turned the grace of God into lasciviousness; but I do wonder that there should be *true Christians* without any love or sympathy for Israel.

"Of whom, as concerning the flesh, is Christ," but the Babe which was born in Bethlehem is none other than He "whose goings forth are from of old, even from the days of eternity" (Mic. 5:2), and the "Son of Man" and "Son of David" is none other than the eternal Son of God—the Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, the Jehovah-Tsidkenu, who, according to His Divine nature, is *"God over all, blessed for ever."* To Him, with the Father and the Holy Spirit, be glory everlasting. Amen.

SPECIAL NOTICE

So many questions come to us in the mail that it is impossible to answer them all in the columns of *The Chosen People*. They are all answered individually as time permits. Because the *Question and Answer* editor is frequently away for several weeks at a time, delays are unavoidable. However, Dr. Heydt does answer all questions as quickly as possible.

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

SOME OF OUR REGULAR MEETINGS

NEW YORK, HEADQUARTERS: **Sunday** 3:00 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 11:00 a.m. Sunday School. **Monday** 1:00 p.m. Mothers and Kindergarten Classes, 6:00 p.m. Young Teens. **Wednesday** 7:30 p.m. Dorcas Society alternating with Teachers' Training every 2 weeks. **Thursday** 7:00 p.m. Adult Bible Class and Kindergarten. **Fourth Thursday** 7:30 p.m. Family Night. **Friday** 3:00 p.m. Boys and Girls, 6:30 p.m. Young People.

LONG ISLAND. HUNTINGTON STATION. 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Friday** 7:30 p.m. Adults' and Young Peoples' Bible Study. **Tuesday** 12 noon — 2:00 p.m. Ladies' Bible Class.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Wednesday** 10:00 a.m. New Believers' Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301. **Third Thursday** 8:00 p.m. Fellowship for Jews and Christians, Courtesy of Dr. and Mrs. R. McCulley, 1301 W. Edgemont. **Friday** 9:30 a.m. Old Testament Bible Class, 1301 W. Edgemont. Jewish Evangelism Classes, phone Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday,** Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN DIEGO, 6901 Jackson Drive: **Third Friday** 8:00 p.m.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Avenue: **Tuesday** 8:00 p.m. Bible Study Class. **First** and **Third Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 6:30 p.m. Family Night Supper. **Saturday** 10:00 a.m. - 12 noon Childrens' Bible Class.

MISSOURI, KANSAS CITY, BETH SAR SHALOM HEBREW CHRISTIAN FELLOWSHIP CENTER, 4004 W. 66th Street, Prairie Village: **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

NEW JERSEY, WEST ORANGE, 71 Fitzrandolph Road: Courtesy of Mr. and Mrs. W. Triol, **Second** and **Fourth Fridays,** 8:00 p.m. Bible Study and Fellowship.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually last **Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 Northwest Highway: **Saturday** 6:30 p.m. Fellowship Dinner, 7:30 p.m. Bible Discussion Class. phone 369-3274.

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

". . . His blood be on us, and on our children." These words, which have frequently been torn from their context in Matthew 27:25, have been the basis of many vitriolic anti-Semitic interpretations. To read the commentaries and sermons which use this text as a pretext upon which to foster hatred of the Jews is a terrible experience.

Malcolm Hay, in his book, "Europe and The Jews," describes the treatment of the Jews during the Middle Ages which was based on this misinterpretation of Scripture.

> Preachers dwelt with a morbid and sometimes sadistic realism upon the physical sufferings of Christ, for which they blamed all Jews of the time and all their descendants. For many centuries the Bishops of Beziers preached a series of sermons during Holy Week, urging their congregations to take vengeance on the Jews who lived in the district; stoning them became a regular part of the Holy Week ceremonial. At Toulouse, it was the annual custom at Easter time to drag a Jew into the Church of St. Stephen and slap him on the face before the altar. This ceremony was sometimes carried out with excessive vigor. On one occasion, recounts a monkish chronicler (without, however, expressing any disapproval), a distinguished nobleman who was taking the part of the chief celebrant knocked out the eyes and the brains of the perfidious one, who fell dead on the spot . . . his brethren from the synagogue took the body out of the Church and buried it.
>
> Hay, X Malcolm, *Europe and The Jews* pp. 36, 37.

The Scriptures Are Not Anti-Semitic!

Last month we began a series which will appear, the Lord willing, from time to time in these columns on the subject of the alleged anti-Semitic statements in the New Testament. Our thesis is that the Scriptures do not contain anything that can in any sense be considered anti-Semitic. We considered what we acknowledged to be the anti-Pharisaic statements by our Lord as recorded in the Gospel by Matthew. We showed that, at the time of our Lord, Pharisaism and Judaism were not synonymous. As a prophet our Lord denounced the sins of His day with the hope that some would repent. To give a modern analogy, a preacher who inveighs against the materialism and immorality of some facets of modern American education is neither anti-American nor anti-education. He is preaching as a prophet against the sins of his day. He preaches not to condemn the sinner but to point to the One Who will pardon and forgive.

We cannot leave the subject of the alleged anti-Semitic statements in the Gospel by Matthew without facing clearly the issue raised by the people in Matthew 27:25:

> Then answered all the people, and said, His blood be on us, and on our children.

The issue is clear. Does this statement give any license to hate and persecute the Jewish people? Our answer is, NO!

In order to understand this statement we must remind our readers that Matthew's purpose in writing his Gospel was to convince the Jewish people that the Lord Jesus Christ was their Messiah. If the author expressed the thought that the words "all the people" in Matt. 27:25 referred to all the Jewish people then living and all of their descendants, he would have defeated his purpose. When Matthew wrote his Gospel, he not only had to prove positively that the Lord Jesus Christ was the Messiah, negatively, he had to answer some unspoken questions. If the Lord Jesus Christ was the Messiah why didn't the trained leaders (the Pharisees and Sadducees), the teachers (the rabbis and scribes) and the rulers of the Jews accept Him? We have the same problem today when we ask an educated Jew to examine the claims of Christ. It is not unusual to receive the reply, "I am not competent. The ones who were competent were those who lived in His day and who had the opportunity to examine Him at first hand. I will rest on their findings."

The Jewish people in Matthew's day also faced another unspoken question. The Jews did not have the right to condemn anyone to death, particularly not by crucifixion, which was a Roman invention. If the Lord Jesus Christ was unjustly condemned, why didn't the Roman Governor acquit him? Matthew answers both questions.

In describing the events of the Last Week, Matthew gives meticulous care to show that the great majority of the people were not responsible for the events which led to the arrest, trial, and condemnation of the Lord Jesus Christ.

> Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. And they consulted that they might take Jesus by subtlety and kill him. But they said, Not on the feast day, lest there be an uproar among the people (Matt. 26:3-5).

Note carefully the words "by subtlety" and "lest there be an uproar of the people." Matthew answers the first of the two unspoken questions referred to by showing that as far as the chief priests, the scribes, and the elders of the people were concerned, our Lord was condemned before He was tried! In fact, the real trial was in secret because the rulers realized that the great majority of the people sympathized with our Lord. Do not misunderstand, not many people accepted our Lord and His teaching but "the common people heard Him gladly."

> The plot which ended on Calvary began to take shape for the first time at that gathering in the court of Caiaphas. These men were engaged upon an enterprise which they knew would not meet with public approval. They had no mandate from the Jewish people for what they were about to do. They did not represent the two or three million Jews who at that time lived in Palestine, or another million who lived in Egypt, or the millions more who were scattered all over the Roman Empire. At least three-quarters of all these people lived and died without ever hearing the name of Christ.
>
> Hay, *op. cit.*, p. 13.

Who then were "all the people" who said "His blood be on us and on our children?" They were the multitude who were suborned by "the chief priests

and elders" to ask for Barabbas and destroy Jesus (Matt. 27:20). The mob before Pilate in no sense represented the Jewish people. The multitudes of Jewish people who were saved on the Day of Pentecost and in the early chapters of the Book of Acts better represented the people than did these hirelings. Some may question the use of the term "hirelings" to describe the mob. In any event, the chief priests "persuaded" them. Later these chief priests "persuaded" the soldiers to give a false report about the body of our Lord. Their persuasion was the gift of "large money unto the soldiers."

"His blood be on us and on our children!" Did God hear their prayer? When did God ever promise to hear the prayer of a rebellious mob? Another prayer was made on that day. It was not the prayer of a rebellious mob but of God's only begotten Son Who was obedient, "even to the death of the cross." While He suffered, dying for you and for me, He prayed, "Father forgive them for they know not what they do." Whose prayer did God answer?

"They know not what they do." Do not misunderstand me, there is culpability in ignorance. These people needed forgiveness, and so do you and I. They were guilty but their guilt was somewhat tempered by their ignorance.

> But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life whom God hath raised from the dead, whereof we are witnesses . . . And now, brethren, I wot that through ignorance ye did it, as did also your rulers (Acts 3:15, 17).

Even under the Law the manslayer who slew from ignorance could flee to the City of Refuge! But nobody could ever accuse Peter of being ignorant. A few weeks before this, he made his great confession, "Thou art the Christ the Son of the living God." When later Peter denied the Lord, he could not plead ignorance. But these people, who were described less than two months later by Peter as those who "denied the Holy One and the Just," were also described as being ignorant of what they were doing. Our Lord prayed, "Father forgive them for they know not what they do." Peter, who was not ignorant, was forgiven. The same God who forgave Peter also prayed for the other deniers of the Lord.

Salvation Through the Blood of our Lord Jesus Christ

"His blood be on us." The single scarlet cord woven throughout all the Scriptures is the truth that sinful man, whether Jewish or Gentile, can be saved only through the blood of the Lord Jesus Christ. In order to be saved man must pray in effect, "His blood be upon me." The blood of Christ does not curse; it forgives. At the foot of the cross the Apostle John saw the actual blood of the Lord being shed for mankind. Later he said:

> But if we walk in the light, as he is in the light, we have fellowship one with the other and the blood of Jesus Christ his Son cleanses us from all sin. (1 John 1:7).

The Jewish mob and the leaders of the people were not the only ones who were guilty of the body and blood of the Lord.

> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done (Acts 4:27, 28).

The question of "Who killed Christ?" is one that makes the emotions boil. Herod, Pilate, the Romans, the Jews, all were guilty. May I suggest that we

change the question from "Who crucified Christ?" to "What crucified Christ?" Personally, I have one answer: "My sin!"

There are two aspects of the cross of Christ. Humanly, it is the depth of man's sin. Godward, it is the height of God's redeeming love. On one side, it is Satan's masterpiece; on God's side, it is His act of reconciliation.

Matthew also answered the second unspoken question in the mind of his readers, "If the Lord Jesus Christ was unjustly condemned why didn't the Roman Governor free Him?" The answer to that question is in the character of Pontius Pilate.

> It was Pontius Pilate who crucified our Lord. But for Pontius Pilate our Lord would not have been crucified. In spite of Pontius Pilate our Lord might have been stoned to death before the palace of the high priest that passover morning. Or, lest there should be an uproar among the people, He might have been fallen upon and murdered when He was on His knees in the Garden of Gethsemane that passover night. The assassins of the city might have covenanted with Caiaphas that they would neither eat bread nor drink water till they had killed Jesus of Nazareth. The whole council of the scribes, and the elders and the chief priests had finally determined that Jesus of Nazareth, one way or another must be put to death; but, with all that, it was Pontius Pilate who put Him to death on the cross.
>
> Whyte, Alexander. *Bible Characters,* Vol. II. pp. 77, 78.

This was the procurator to whom the chief priests and the elders of the people took Jesus. They hated Pilate almost as much as they hated our Lord. But they no longer wielded Judah's sceptre; they did not have the power of life and death. Study Pilate in the 27th chapter of Matthew. Usually he was cruel and sadistic. Herod Agrippa I wrote a letter to Caligula and accused Pilate of acts of violence, plunderings, abuses, provocations, continual executions without trial, endless and unbelievable cruelties. But in Matthew the man who was "what Tiberius himself was in Rome" tried the Lord Jesus Christ, found Him not guilty, and then washed his hands. Then, instead of freeing and protecting our Lord which was his duty, "when he had scourged Jesus, he delivered him to be crucified" (Matt. 27:26).

Read the 27th chapter of Matthew and you will see that the humiliating indignities our Lord suffered was at the hands of the Roman soldiers. Pilate should have and could have averted all this. Well says the Apostles' Creed, "Suffered under Pontius Pilate." The water in which he washed his hands was inefficacious. The blood which our Lord shed is the only means of washing away the sins of all people, the Jews, the Romans, the Americans — me too!

Faithfully yours in His Service,

Book Review

A Hebrew Christian Looks At Romans

By SANFORD C. MILLS, D.D.

Excerpts from a Review by NOEL SMITH, Editor published in Baptist Bible Tribune, Nov. 15, 1968 Springfield, Mo.

The Book of Romans is generally acknowledged to be one of the greatest books of the New Testament. Martin Luther called it the "chief part of the New Testament and the perfect gospel." Other competent authorities have referred to it as "the most profound work in existence," and "the cathedral of the Christian faith."

The greatest mind on earth at the time, the apostle Paul, wrote the book. . . . Paul was a Hebrew Christian. And here today we have a commentary on his book written by a Hebrew Christian — Sanford C. Mills.

Dr. Mills was born and reared in an Orthdox Jewish home. He was converted to Christ when a young man. And if anybody is tormented by questions, it is a young Jewish convert. Most of the questions facing the young convert were the questions Paul deals with in his letter to the Romans. As a young man, Dr. Mills found answers in the study of this book.

Dr. Mills worked three years on his book. His manuscript was checked by competent authorities. The result is, we have an authoritative work. First of all, the writing is clean and lucid, and it is to the point. There is no verbosity, no redundancy. . . .

The Book of Romans is a book of doctrine. In his verse-by-verse commentary, Dr. Mills deals with doctrine. He deals with the doctrine of water baptism, e. g., in the 6th chapter of Romans:

> This writer is not only Jewish, but he is also biblical. Baptism to a Jewish Christian of Orthodox background is not what it is to all Protestants or to all Protestantism. He will never accept any other form of baptism than total immersion of the believer after he has publicly confessed Christ as Lord and Saviour. The New Testament teaches only a believer's baptism.

And then there are the controversial 9th, 10th and 11th chapters of Romans. Dr. Mills makes no effort to extenuate the enormity of the Jews' guilt in rejecting their Messiah. Dr. Mills doesn't try to cushion the guilt with a vague and complicated discussion about a "parenthesis." Dr. Mills is as definite, as pointed, and as severe as Paul. The bitter truth is — to Dr. Mills — Israel "is still the stubborn, stiffnecked people of Jehovah that she was in the wilderness journey out of Egypt. Israel, like the Gentile nations of the world, has refused to humble herself, and to acknowledge her transgressions."

That is honest and courageous talk. History, past and present, confirms Dr. Mills. And he is talking as Paul talked. And he doesn't give the Gentiles any more encouragement than he gives the Jews. They are all guilty. That is what history says. That is what Paul says in his book.

This is a fresh, original study of Romans. It is one of the most authoritative, comprehensive, honest, and balanced books that I have read on this great treatise.

". . . My Word . . .shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

A Jewish Pre-Med Student Seeks God

By Thomas S. McCall
Missionary-in-Charge, Dallas, Texas

It is music to the ear of a missionary to hear of a Jewish person who is actively seeking the Lord. I had heard that there was a Jewish pre-med student at Dallas Baptist College who was asking questions about the Bible and Christ, but I was deeply moved when he telephoned me and told me that he had seen the Star of David sign in front of our Mission Center. He found us in the phone book and wanted to learn more about the Messiah and the Hebrew Christian movement. He informed me that his parents were members of Temple Emmanuel, but that they were broad-minded and did not mind if he investigated Christianity.

My associate, Mr. Fruchtenbaum, and I visited him where he roomed with several other college students and discussed with him the things of God. He seemed to be convinced that Jesus is the Messiah but was perplexed about conversion. He held the common Jewish viewpoint that Gentiles are born Christians and no conversion is necessary for them. The fact that Gentiles must be converted to know Christ just as much as Jews must be, appeared to help him as he faced the consequences of his own prospective conversion. He was also assured when he learned that his Jewish heritage would be enhanced, not diminished, by becoming a follower of Israel's true Messiah.

Our student friend began attending the Mission Bible classes and enthusiastically participated in the discussion periods. I recall that he was particularly impressed with the correlation between Isaiah 53 and Phillips' commentary on the passage in Acts 8.

In addition to our Mission, several churches, his college, and Campus Crusade were interested in this young Hebrew seeker. At the annual Passover Banquet at First Baptist Church, he served as the host of the table and several people mentioned to me and my wife what a fine young gentleman he was. After several months he ultimately received Christ. We later had coffee together and he informed me of his conversion experience. He said that previously he was on the outside looking in, now he is "on the inside." Pray for him that he might be well grounded in the faith and be mightily used by the God of Abraham.

"How Can Christians Do This To Us?"

By R. Terry Delaney
Missionary-in-Charge, Denver, Colorado

Not too long ago, Mr. C, an elderly Jewish man, sadly told me that he was afraid to tell people what he really believes. I gently quizzed him, asking why he could not openly share his beliefs. "My family and friends would think

I was sick if they knew what I believed," he answered.

My contact with this gentleman dates back to the night I met him at our first annual Hebrew Christian Passover dinner. Generally when I call, Mrs. C makes herself busy leaving her husband and me alone. During these visits we have had many discussions on the person of Jesus the Messiah. Whenever Mrs. C has remained in the living room, her husband has been apprehensive to show an interest in spiritual topics.

This past week when I called on this family, I was surprised that Mr. C had tears glistening in his eyes when he greeted me at the door. He invited me into the home, and immediately I grasped the source of sorrow. A local television station was showing a history of Nazi Germany. The screen was filled with many horrifying scenes of Jews being humiliated, beaten, and killed. The magnitude of Hitler's "final solution" of the Jewish problem sinisterly leaped from the screen and filled the atmosphere. This family was reliving the tragic events that took the lives of most of their relatives.

As we watched, I could not help thinking of the passage in Zechariah: "For he that toucheth you (the Jew) toucheth the apple of His (God's) eye." If I, a mortal, could experience the piercing pains of this calamity, what must it have done to the heart of the Savior?

As the program concluded, Mrs. C asked me, "How can Christians do this to us?" For the first time I was able to speak of spiritual matters with this lady.

The rest of the visit centered on the topic, "What is a Christian?" Mrs. C was surprised to learn that not all non-Jews are Christians. I explained to her that a person, either Jewish or Gentile, has to meet certain requirements to become a true follower of the Messiah. When she heard the words of Rom. 10:9, 10, Mrs. C began to understand that one has to personally receive Christ before becoming a Christian.

Once again I had the opportunity to share the Gospel with Mr. C, and for the first time his wife showed an interest in spiritual things. Pray that God may work in the lives of these elderly people that they too may have the experience of the second birth.

"A Born Christian"

By Harry J. Burgen, Philadelphia, Pa.

One of the many ways we employ in the furthering of the Gospel message here in the Philadelphia area is through visitation. Thus, by God's help, we have reached many through the years by visiting in homes, business places, public institutions such as hospitals, prisons, etc. and we rejoice in the Lord that we labor not in vain in Him.

One day while visiting in a section of Philadelphia called Strawberry Mansion, largely populated by Jews, I called at a drug store where the owner was an elderly, pleasant son of Abraham. Upon my first visit with

him I had found him of a friendly attitude and he had received everything I had offered in the line of reading matter, so I had continued my visits.

As I entered the store on the above-mentioned day, I found two other men there, all three busily engaged in talking business.

"Now, now," said the proprietor, "we are going to hear something else."

Without losing any time, I gave tracts to the two visiting men and told them that, according to our own Jewish Old Testament Scriptures, the Lord Jesus is Israel's promised, true Messiah Who came to save us from our sins. In our brief conversation, I learned that one of the two was a Jewish physician, the other, a Gentile drug salesman. As I continued witnessing, I could tell that the physician was restless, disagreeing with what I was saying. Finally he spoke up, shaking his finger at me, and saying, "If this gentleman (indicating the salesman) who is a born Christian would talk that way, it would be all right; but you are a Jew," he said angrily. He just couldn't forgive me.

"Hold on, Doctor, before you go any further," I said. "This gentleman may or may not be a Christian. That he is a Gentile I see; but if he is a Christian, he was never born a Christian. There are no born Christians. In order to become a Christian, one must be born again." How I thanked the Lord and was glad for the presence of this salesman when he spoke up and said, "I agree with this man for I am a Christian. Although I was born into a Christian family that did not make me a Christian. I had to receive the Lord Jesus Christ as my own personal Savior," and he named the church of which he was a member. This salesman took a faithful stand, not fearing that it might interfere in his business.

We rejoice in the Lord's leading.

Brooklyn Ladies Class

By Mrs. Rachel Cohen
Missionary, New York

It is always a source of great blessing as we realize God's faithfulness in keeping together the Jewish ladies group in the Brooklyn Mission. This class meets in the old building at Throop Avenue, in Williamsburg, an area much changed since the inception of the original work under Dr. Leopold Cohn, the founder of ABMJ. What was then a busy, thriving, Orthodox Jewish section, is now a low-income, racially-mixed, and troubled area. Most of the Jewish people have moved to the "suburbs" of Long Island or to other parts of the New York area. Yet, in spite of the difficulties of transportation, the agitated neighborhood, unattractive building, and frigid weather, we have a group of ladies who look forward eagerly to meeting each Wednesday for sewing and for fellowship in God's Word.

Mrs. M is one of our faithful ladies. She attends our weekly classes and also has joined a neighborhood group for older citizens. She has told the leaders of the group that she attends a Mission where she hears about Jesus, the Jewish Messiah. She has often been rebuked and called, "crazy, foolish, Meshumed (turncoat)" but she says, "I don't care. They ridiculed my Lord Jesus. Am I any different?" She reads her Bible each day and always shows us how well she is progressing.

On the first Wednesday of the New Year — a bitter cold day — we had seven ladies come out. All of these dear ones are up in years. As we had our sewing period together, Mrs. M told how God was giving her the victory in her personal life, so she would be more pleasing to the Lord. Please pray for us as we meet together each week that we may grow in grace and in the knowledge of Him.

TESTIMONIES

By NAOMI WIESNER

Since both my parents are Jewish Christians I was always taught to believe in Jesus. When I was four, I trusted in His shed blood to cleanse me from sin and committed my life to Him. I have reaffirmed that faith to this present day and have learned to trust God for all things.

There was little Jewish culture at home, but during tenth grade I began attending Teens for the Messiah. Through The American Board of Missions to the Jews, my Jewish heritage became meaningful. I had prayed that God would lead me to marry a true Christian but now I asked that he also be Jewish.

Just before my senior year at Queens College, God answered my prayer. I met Irving Wiesner on July 30, 1968 at the Bible Study for Young Adults at Mission Headquarters. In the next two weeks, before he returned to the Naval Station in Cuba, we dated three times. The Lord asked me if I would marry Irv if it was His will. The afternoon of August 10, I said "yes" to the Lord and that night Irv proposed.

My parents' prayers were also answered. In September they were to leave for Florida as missionaries for The American Board. They were concerned about my future.

In October Irv was restationed in Orlando, Florida. We set the wedding date for January 26, 1969 and were married in the same building where we met.

By DR. IRVING WIESNER

I am a doctor, presently in the U.S. Navy, born 28 years ago of Orthodox Jewish parents. They sent me to Hebrew School and enjoyed hearing me chant the worship service, *maftir* and *haftorah* at my *Bar Mizvah*.

I didn't have a personal relationship with God and rebelled against my "form without substance" religion while in high school and college. I decided to become a doctor to attain my goals of financial and social security.

In the latter years of college and in medical school I discovered that my ideals were inadequate and I suffered from depression, confusion, and anxiety. Frantically I searched through psychotherapy, philosophy, and religion. Satisfaction came when I realized that Jesus is the Jewish Messiah and committed my life to Him. I became a completed Jew and joyfully realized what a wonderful heritage was mine.

Last summer while on leave from duty at Guantanamo Bay, Cuba, "by chance" I dropped in at The American Board of Missions to the Jews in New York City and stayed for the Bible Study. There I met Naomi Klayman — God's answer to my prayers concerning a wife. I hoped He would have me marry a Jewish Christian that I might share my heritage as well as my faith with her. Twelve days later, after seeing her only four times, we knew it was God Who had brought us together.

Our wedding was a rich blend of Jewish tradition and loving testimony of our faith in Jesus of Nazareth, the Jewish Messiah. We are rejoicing in God's love for us.

Establishing a New Work in the Plains States

By ARTHUR KATZ, Missionary-in-Charge
Prairie Village, Kansas

IT IS DIFFICULT to believe that we have been here only nine brief months as I begin to survey, for the purposes of this report, the activities that have unfolded, the numbers of Jewish contacts made, the souls saved, the opportunities opened, the frustrations and disappointments endured, and the personal growth experienced. It has been a joy and I am grateful to God and honored to be called into this full time ministry to my own Jewish people.

I smile wistfully as I recall my apprehension that once having arrived and settled the family in our headquarters home in Kansas City, I would wake the next morning not knowing what to do or how to begin. This proved never to be a problem as we became immersed from the beginning with speaking engagements and Jewish families to be visited. We were fortunate that summer in having the assistance of Pauline Tieder, a Jewish believer on vacation from a Christian liberal arts college in Missouri. Together we worked out a telephone campaign in which Jewish families were called directly out of the telephone book and our new ministry introduced to them. By Summer's end, we had visited almost all the synagogues and reform temples in town, joined the Jewish Community Center, using its facilities and attending some of its functions, been interviewed on the local Christian radio station, driven about town with Beth Sar Shalom signs in our station wagon windows, had an Open House for the Christian and then Jewish communities, and by and large had made our presence and purpose known.

One of our distinct purposes from the first was to establish the principle that a Jewish person who received Christ as his Messiah has in no way forfeited or rejected his Jewishness nor his prerogatives as a Jew in the Jewish community; on the contrary, he has but entered more completely into his heritage and has become a Jew in spirit and truth as well as by fact of birth. Unfortunately, we have not succeeded in this as much as we would have liked. One rabbi sent us a special delivery letter enjoining us from attending "his" temple — and this despite (or was it because of) the warm reception given us by several of the congregation who know our convictions and calling! His own secretary is still one of our best contacts, challenged and disturbed within, though for the

District

time being she has chosen expediency over truth. Others too who have been drawn to us personally and been stimulated by our presentation of Christ have now shunned us for fear of "being put out of their synagogues."

Over the past few months I have been attending lectures given by a local young rabbi and another esteemed community spokesman at the Jewish Community Center. The first lecture was entitled "Great Controversies in Judaism" (though the greatest is not mentioned at all). While the lectures themselves have been God-denying and depressing, I have been thrilled to hear the kinds of questions Jewish people are asking at the conclusion of the formal presentation:

> What is the soul? What happens to us after death? What do we Jews believe about salvation: Why don't we continue to perform sacrifices?

Invariably, the young rabbi and spokesman are flustered by such questions and, in obvious discomfort, give the most unsatisfactory answers. To the question on "salvation" the reform rabbi admitted that there is no clear understanding or definitive statement available in the three branches of Judaism. I raised my hand and when I was acknowledged, said that I would like to speak on that same question in behalf of the *fourth branch of Judaism, Messianic Judaism!* Then I went on briefly to outline the central place of salvation according to the Scriptures and its fulfillment in Jesus of Nazareth to both Gentile and Jew though His Claims to Messiahship are ignored or unknown to our people. The rabbi chose not to comment upon my remark, however, during the coffee break I was approached by two couples who expressed interest and wanted to know where they could hear more.

An even greater opportunity came last month when I was invited to address the adult Sunday school class of the largest reform temple in Kansas City. Surely this was a door opened by God and many hundreds of His children were alerted all over the country to pray for ears and hearts to be opened and also for a powerful anointing for His servant! Like a plow breaking through a hardened sod unturned for centuries, we spoke for two intense hours of presentation and questions and answers, knowing that a deep gouge had been made in the consciousness and understanding of every Jewish person who was

present! Ironically, the same young associate rabbi (who had told a minister friend of mine some weeks before that he knew of me but would have nothing whatever to do with me) became on that occasion the moderator and defender of "rabbinical Judaism"; while I expostulated "Messianic Judaism" to this class of Jewish adults where the Hebrew Scriptures, the Old Testament, is not used as a Sunday school text! This same rabbi had boasted in a Sabbath sermon that Reform Judaism has discarded the "archaic" concepts of atonement through sacrifice and the belief in a personal messiah. Another rabbi said that there is no such thing as life after death, nor a supernatural messiah who is going to solve our problems so we best roll up our own sleeves and change the world; and another (who claimed I was no longer a Jew) stated that the Bible is a book of poetry and myth and that no such man as Abraham even existed but that he was a composite expression of the Jewish genius! Such are the "leaders" of our Jewish communities, truly, the blind leading the blind!

Still, souls are being saved — some seven in recent months including my own Aunt Sadie in London (on route to an evangelistic outreach in Jerusalem) and the doctor who delivered our last baby in New York (on the return trip from Israel on the way home to Kansas City). Locally, two college students received Christ — one at a state hospital where we visited him after he had suffered a nervous breakdown and the other at her campus in Tarkie, Missouri. One of my own former students now attending the University of Calif. at Berkeley was brought to the Lord through our correspondence; a dentist here in our first conversation; and the young teen-age daughter of a distraught woman to whom we had been ministering intensively. All of these are facing exceptional difficulties and impediments to spiritual growth and they need your prayers.

While our weekly Bible study is at present only sparsely attended at best, the highlight of our months here was the Chanukah party we gave which was attended by some thirty or more Jewish people, mostly unsaved. We had the good fortune to have Rev. Martin Rosen, Missionary-in-Charge of the Headquarters Branch in New York, as our speaker. The evening was a great success with many new contacts made. We look forward to other such future events.

We covet your prayers for our second tour into Iowa and Nebraska in the near future, (16 new Jewish contacts were made last time) including a second radio interview on station KBON, and a TV Passover presentation into three states from WOC-TV in Davenport, Iowa, as well as for God's continuing unfolding of this new ministry in the entire Plains States Area.

HELP WANTED

We have several positions open at our New York Headquarters Building. We need dedicated Christians who would enjoy being a part of our mission family. We need stenos, typists, and maintenance personnel.

If you live in New York City or would like to consider moving to New York to be employed in this ministry, please write listing your qualifications to:

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Passover Seder Banquet

By REV. DAVID WOODS
Missionary-in-Charge
Minneapolis/St. Paul, Minn.

THIS YEAR we had our third Passover Banquet since we arrived to serve the Lord in Minneapolis/St. Paul, Minn. However, this year's Banquet was different. In 1968, 150 people congregated in a large restaurant; this year, just under 50 persons attended at the Beth Sar Shalom Branch. Why be satisfied with a smaller group than last year? Our answer is that this year we prayed that the Lord would bring our Jewish people into our Beth Sar Shalom which they subtly and conspicuously avoid!

One cannot readily discern the measure of prayer preceeding a banquet such as this; neither can we easily recount the visits in the various homes or the personal invitations extended to our Jewish friends for the Passover feast, not to mention the mailing, calling, and continuous reminders. However, we realize that our Jewish people without faith in the Paschal Lamb are as sheep for the slaughter, and this stirs our hearts in compassion for them.

Of the number in attendance, 16 were Jewish, a good number for our Minneapolis Branch. Some of these Jewish people have been delinquent in attending Fellowships in the past and have been beset by Satan who tries to defeat their experience of rebirth. What a thrill it was to see them rejoin us at this Passover celebration.

The singing of Hebrew hymns, a guest artist singing Christian hymns, a piano recital by Hans S, plus the Passover demonstration by your missionary depicting Christ in the Passover, and a joyous meal, really lifted our hearts and hopes.

A Time Of Remembrance

At this Passover we are pausing to remember our dear departed Christian brother, Rev. John McAuley. Last year, while he was still with us, his heart thrilled for the new found joy in Christ through Jewish missions and seeking Jewish souls for Christ. He gave so much in so short a time stirring our hearts in the outreach of God's Word to our Jewish people. We miss brother McAuley and look forward to meeting him in the presence of the Lord. We're asking God to raise up others, Jews and Gentiles, to follow in that great commission of presenting Christ to the Jew first! Mrs. McAuley and daughter Beverly are considered family at Beth Sar Shalom.

We Need Your Prayers

We urgently need your prayers in these tumultuous days as we continue to spread the Gospel to the Jew. Pray much for continued guidance and wisdom for us from the Lord to see souls won for His glory.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Is the white horse rider of Revelation 6:2 Christ or Antichrist?*

Answer: William R. Newell writes: "Some have amazingly conceived this white horse to represent the Antichrist! Not only would this be absolutely out of time (for the career of the Antichrist constitutes a woe under the seventh trumpet of the seventh seal) but how impossible to conceive of the Antichrist as conquering and *to* conquer—that is, to get the *final* victory." Harry A. Ironside believes that: "This rider on the white horse evidently pictures man's last effort to bring in a reign of order and peace while Christ is still rejected. It will be the world's greatest attempt to pull things together after the church is gone. It will be the devil's cunning scheme for bringing in a mock millennium without Christ." Arno C. Gaebelein writes even more specifically: "Many expositors make this rider the Lord Jesus or some power which represents Him. It is positively incorrect. . . . The rider here is a great counterfeit leader, not the personal Antichrist, but the little horn which Daniel saw coming out of the ten-horned beast (Daniel vii)." Others identify him as the Antichrist as Newell points out. If this is "out of time" for the Antichrist, as Newell maintains, it is much more out of time for Christ whose coming forth on a white horse is not until Revelation 19:11. The argument based on "conquering and *to* conquer" is also inconclusive since the same word (*nikao*) is used in Revelation 11:7, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." This certainly answers the statement "and to conquer." The word is again used in Revelation 13:7, "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." On Revelation 11:7 Newell writes: "Thus . . . . will be enacted a scene of apparent, complete victory of Satan's Christ over God's holy prophets." This fits perfectly with the statement in Revelation 6:2.

* * * *

Question: *In Proverbs 3:1,2 and other verses God promises long life to believers. What shall we say for those believers who die young?*

Answer: When these verses are taken in their context (see Deuteronomy 4:40; 6:2, etc.) it will be seen that they refer to the Israelites to whom the law had been given and to their prolonged and happy life in the land which God had given them. Such length of days was contingent upon their keeping the law. There is also a specific law given which includes the promise of prolonged life, and this is

(Continued on Page 18)

How to Witness Simply and Effectively to the Jews

By MARTIN ROSEN

Editors Note: Recently we published this booklet on witnessing to the Jews written by the Rev. Martin Meyer Rosen, Director of Missionary Training and Recruiting, and Missionary-in-Charge of our New York Headquarters District. We feel it is a valuable booklet and want to share the following portion of it with you in this issue of The Chosen People.

PRESENTATION OF THE GOSPEL

ASSUMING you have initiated a witness by asking one of the suggested questions, or some similar question, it is good to keep several things in mind. One of the most common mistakes of witnessing is that the Christian fails to fully engage the mind of his Jewish friend.

Understanding and using the Law of Apperception — teaching the unknown through that which is already known — will help you engage the Jewish person's mind.

To apply the Law of Apperception to Jewish evangelism, we must realize our Christian concepts should be taught through a Jewish frame of reference. We must relate the unknown and rejected through that which is known and accepted. Therefore, whenever possible, we should use the Old Testament Scriptures rather than the New Testament. It is better to begin with terms familiar to the Jewish people.

The person who desires to witness to Jews should also become somewhat familiar with Jewish customs and traditions. More important, he should become thoroughly familiar with those Old Testament passages that speak of the Messiah.

In presenting the Gospel to the Jewish person, we must, in effect, re-educate his thinking along certain lines. As an example, many Jewish people are surprised to learn that Gentiles must convert to Christianity. Many have the impression that a person born into a Gentile family is automatically a Christian. To him this is reasonable for he was born into a Jewish family, and this alone makes him Jewish.

It is often possible to begin your witness with a personal testimony. However, if our Jewish friends are mistaken about how one becomes a Christian, the importance of explaining some foundational doctrines is readily understandable. Some doctrines we should explain are:

1. **SIN**. When you talk to a Jewish person about the matter of sin he can only think of sin in terms of deeds. We must begin by explaining sin as a characteristic of mankind. The Jewish person must be led to see that sin is "falling short" or more simply, godlessness. Romans 3:23 "For all have sinned and come short of the glory of God." Isaiah 59:2 "But your inquiries have separated between you and your God, and

your sins have hid his face from you, that he will not hear."

2. **SALVATION.** Since most modern Jewish people do not believe in either heaven or hell, the question will arise in their minds, "What is there to be saved from?" Rather than to go into a lengthy explanation demonstrating that heaven and hell are realities, it would be better to show that we need salvation unto God and away from ourselves. There is a salvation in this present life that God grants us. Stress the fact of victory in day-to-day living, or what God can do for you in your present life.
3. **SAVIOR.** In the beginning of your discussion of Jesus Christ as a personal Savior from sin, do not feel that you must expound every aspect of the truth. Teach the fact that Christ is adequate to save from sin. For the moment, dismiss any discussion on the Deity of Christ or the Virgin Birth, and stress the fact of Jesus as the Sin-Bearer. Then later come back to answer the objections which may have arisen. Put first things first. Your Jewish friend would not be saved even tho he believed in the Deity of Christ, but yet did not see the Messiah as a personal Savior from sin.

USE OF THE SCRIPTURES

Many would use "The Sword of the Spirit" as if it were a different kind of spiritual weapon. They would use it as a club rather than a sword! We are not to use the Bible to smash the heads of our contenders, but rather we are to use it to pierce the heart. The best way to employ God's Word is to use it in making direct points rather than as a kind of magical incantation.

Do not be surprised to learn that your Jewish friend does not believe the Scriptures to be the unique, inspired Word of God. In all probability, he simply has never been taught to regard the Bible in this manner. There are ways, however, we can demonstrate that the Bible certainly is unique. We would suggest the following procedure:

1. Put the burden of proof upon the skeptic. Tell your friend that your experience gives you much reason to believe that the Bible is true. Then ask him what in his experience makes him doubt the integrity of the Scriptures. Ask him if he doubts the Scriptures for the reason that he has studied them and found them to be inaccurate.
2. Give a personal testimony as to how you have found the Bible to be true.
   a. The Bible describes man. I have found this description to be more accurate than any other book written about him.
   b. I have found that the Scriptures' solutions to human problems are workable, and have seen lives saved, where the advice from human resources has failed.
   c. I have received Christ and the Holy Spirit in the way the Bible exhorted me, and found it to be true.
3. Point out that the very existence of the Jewish people is a fulfillment of Biblical prophecy, thus indicating that there is a superhuman force at work revealing Himself through the Scriptures.
4. Remind your friend that there is more disagreement among the skeptics than there is among those who view the Bible as the revelation of God.
5. Fulfilled prophecy.
6. Historical accuracy of the Scriptures.
7. Scientific accuracy of the Scrip-

tures, such as the Dietary Laws are in agreement with facts which were eventually uncovered by scientific investigation.

We certainly recognize the power of God in the Scriptures, but we also have human nature with which to reckon. Getting a Jewish person to accept a copy of the New Testament, is far different from getting him to read it. We would suggest therefore, that you do not try to get your contact to accept a New Testament before he has been personally moved by the Holy Spirit to read it.

When your friend really becomes interested, he will want to read the portion of the Bible that speaks about Jesus, and he will probably indicate his desire to you. The Christian's first response is to rejoice, and then find a Bible which he can give to his Jewish friend. However, there is a better way: Loan him a Bible! He will be more likely to read it soon if he feels that you might request him to return it in a short time.

After your friend has accepted a copy of the New Testament, it is wise to check his progress frequently. This is best done by asking an indirect question like: "Have you come to the place in Romans where Paul talks about Israel?"

Many Christians are hindered in their witness to a Jewish friend by the fear that their contact's knowledge of the Old Testament is too great. The average individual would rather not become involved in a losing cause, even if he knows the cause is right! Likewise, many Christians would like to share their faith, but feel that their Jewish contact would out-debate them when the Old Testament Scriptures were introduced.

Before dealing directly with the Old Testament Scriptures relating to Israel's Messiah, several suggestions are herein made which when followed, will enable a better witness. The first suggestion will put at ease the minds of those who feel inadequate to deal with a Jewish person about spiritual matters because of inadequate knowledge:

1. Presume your Jewish friend does not know anything at all about the Scriptures. You will probably be closer to being right than if you presume that he has a complete knowledge of Holy Writ. Less than 50% of the Jewish children are receiving religious education in most communities. Even those who are receiving formal training, concentrate on curriculum which heavily emphasizes Jewish culture, customs, liturgy, holidays, and history rather than religious doctrine. Very little Bible is taught.
2. When witnessing to a person in his home it is best to use his Bible rather than your own. You should be aware, however, that your friend's Hebrew Bible will not always agree with your translation. Messianic texts which conflict are: Psalms 2:12; Isaiah 7:14; and Isaiah 9:6. It would probably be best to avoid discussion of these particular verses if you are using the Hebrew translation.
3. When referring to the Old Testament and New Testament together use the term, "The whole Bible" to indicate its completeness. If you refer to either book separately use the terms: "The Hebrew portion, or the New Testament portion of the Scriptures." This also indicates the completeness of the Bible.
4. Even though you know your Jewish friend does not believe the Scripture is the inspired Word of God do not hesitate to quote the Holy Writ. Most skeptics are not as established in their skepticism as you are in your faith. God

honors his Word, even though the person may not believe it, the Holy Spirit can use the seeds you have sown.

5. When citing a text explain the context. If you quote a passage be sure to explain any elements that the person may not understand. Those things which usually need explanation are:
   a. Proper nouns — names of people and places.
   b. The historical setting.
   c. The writer of the passage.
   d. If dealing with a prophetic passage, make sure that your listener is acquainted with the date of the prophecy so he can see it being fulfilled hundreds of years later.
6. Do not hesitate to use the New Testament portion of the Scriptures with your Jewish friend to illustrate a point, or to show him an historical background. It is not wise however, to build your main argument on the New Testament.
7. Occasionally put the Bible in your contact's hand, and ask him to read the verse aloud.

Since the specific purpose of this booklet is to give methods of sharing the Gospel with Jewish people, it is not possible to focus too closely on specific Messianic texts. We would encourage you, however, to become familiar with passages in the Old Testament which relate directly to Christ. One good way to become acquainted with Old Testament Scriptures which relate to Christ is by reading tracts written specifically to explain the passage to Jews.

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Questions & Answers

(Continued from Page 14)

Exodus 20:12. Paul speaks of it as the first commandment with promise in Ephesians 6:1-3 and certainly gives it a general application. Paul is indicating what is the usual course of God's providence for obedient children, but he is not excluding exceptions which may result from other reasons. Obedience to parents prolongs life in that it results in temperance and the avoidance of many evils which otherwise would shorten life.

THE CHOSEN PEOPLE

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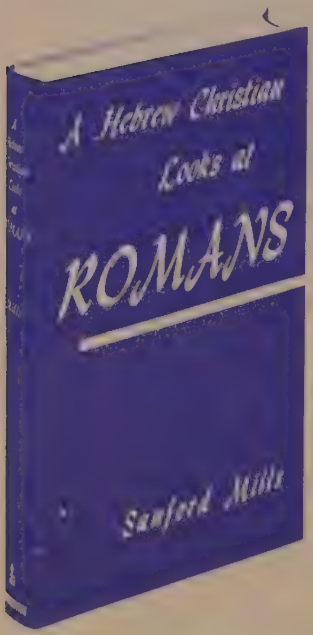

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THE CHOSEN PEOPLE

GRADUATE THEOLOGICAL UNION
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VOL. LXXV—No. 1 **THE CHOSEN PEOPLE** SEPTEMBER 1969

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The Arab terrorists have shed more ink than blood. This sentence is a paraphrase of a bitter complaint written by Mohammed Hassanein Heykal, editor of "Al-Ahram," Cairo's daily newspaper. On Friday, June 13, 1969, he wrote that the Arab masses believe that their terrorists "shed more ink in their communiques than they shed the enemy's blood." In quoting this editorial we don't want to minimize the ruthless wanton attacks by Arab terrorists on civilians in Israel. Just a few days after this editorial appeared Al Fatah (organized Arab terrorists) murdered a young lady missionary to Africa as she was returning home to Rochester, New York. She and her companion, who was seriously wounded, were visiting the Holy Land on their way home for a well-earned furlough. The purpose of this deliberate murder was evident. It was planned as a means of discouraging prospective Protestant pilgrims from touring in Israel. In spite of this brutal act, if you or your pastor are timid about visiting Israel, you need not be. An unescorted lady is far safer on the streets of Jerusalem in the "wee small hours of morning" than she is on Broadway and 42nd Street in broad daylight!

Our purpose is to show that the Arab terrorists, after their ignominious defeat in 1967, have been seeking to recoup their losses. Having failed in their avowed purpose of driving Israel into the sea, their propagandists are distributing tons of hate-literature designed to convince the world that Israel is a barbarous nation and that she has literally wrested her land from its "true owners," the Arabs, by acts of war. It is sad to observe that a decadent Protestantism has openly avowed this fallacious propaganda. Recently the magazine of a leading denomination espoused the return of "all the lands which have been acquired by acts of war."

Israel, The Rightful Owner of Her Land

The truth of the matter is quite evident. Israel is the rightful owner of her land. She did not wrest it from the Arabs. This is a fact that is not only substantiated by the Scriptures, history proves that Israel is the rightful possessor of her territories.

We will never clearly understand the modern facet of Arab-Israel relations if we think that the Arab nations were always the owners of their present terri-

tories. At the turn of the century there was no nation of Israel. (I use the term "nation" in its usual sense.) There was also no Lebanon, Jordan, or Iraq. All of these lands were owned and governed by Turkey. Dr. Arno C. Gaebelein in his book, *Hopeless Yet There Is Hope,* writes of the rising tide of Zionism.

> In 1896 there appeared on the scene an Austrian Hebrew of note, Dr. Theodor Herzl, who suggested something more than mere colonization of persecuted Jews in the land of their fathers. He suggested a national-political movement, a renaissance expressed in the restoration of Jewish National life in Palestine. He issued an epoch-making booklet, *The Jewish State,* in which he strongly urged the creation of a Jewish settlement in Palestine with a self-government. On August 27, 1897, a great congress was convened in Basle, Switzerland, attended by over 200 delegates from all over the world. After much discussion and opposition the congress adopted as its program Zionism and gave the following definition — "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law." The following means were to be used to gain this end — promotion of immigration of agricultural and industrial workers, a world-wide propaganda for Zionism, a strengthening of Jewish National sentiment and consciousness and preparatory steps towards obtaining the sympathy of Gentile governments to make political Zionism possible.
>
> Palestine was then in the hands of Turkey, the lawful owner for many centuries. Sultan Abdul Hamid, whom history names "the damned" for he was a demon personified, was then the ruler. Dr. Herzl tried to obtain from him a charter for a large Jewish settlement. As a financial instrument to attain this Dr. Herzl organized the "Jewish Colonial Trust," in which large sums were invested by Jews from everywhere. Dr. Herzl had several audiences with Abdul Hamid. The Sultan was financially bankrupt and it is reported that Herzl suggested a purchase price and went so far as to say "Your Majesty, if you make the Jewish State possible *our people will see in you their long promised Messiah.*" Nothing came of these negotiations and Dr. Herzl died suddenly with his task unaccomplished. Confusion and various struggles followed his death. It seemed as if Zionism would go down. Then came the Turkish revolution, which ended the reign of the monster and brought a constitutional government for Turkey. Dr. Max Nordau became president of the movement. The idea of a charter was given up. The aim now was to show the new government of Turkey that the Jews were loyal subjects ready to fall in line with the new government and to labor for the economic and intellectual development of Palestine.
>
> Arno C. Gaebelein, *Hopeless Yet There Is Hope,* pp. 167, 168.

The book from which this quotation was taken was published in September 1935 decades before Israel became a nation. The facts presented in this quotation can all be amply demonstrated. They prove beyond a reasonable doubt that the leaders of Zionism did not wrest the land by means of warfare from its rightful owners. They *negotiated* with the land's previous owners. During the years that followed the leaders of Zionism looked to the Young Turk Movement. They purchased from it barren land at prices that were literally hundreds of times higher than its value. They drained malarial swamps and made them fertile valleys. Then their Arab neighbors attacked. The Jews defended their homes and their farms. They owned them — they were legally purchased. Their farms had been wrested from swamplands by the sweat of their brow. To defend one's home is not to wrest it from one's enemies by means of warfare!

Events Leading to the Balfour Declaration

In 1914 World War I erupted. Turkey fought with the Central Powers against Britain, France, and later, the United States. Most of the world's most influential Jews lived in these countries.

> In England, Mr. C. P. Scott, Editor of the *Manchester Guardian,* introduced Dr. Chaim Weizmann to Mr. Lloyd George and Mr. Herbert Samuel, who were

leading members of the British Cabinet. Dr. Weizmann, lecturer in Chemistry at the Manchester University, was not only an effective chemist; he also possessed an active mind, an eloquent voice, and unbounded energy. His personal magnetism, joined to his impressive mental ability and great driving power, commanded the respect of British officials as well as of his fellow Jews.

Early in 1915 a proposal was submitted to the British Cabinet recommending that Palestine be made into a dominion "into which the scattered Jews would in time swarm back from all quarters of the globe, and in due course obtain Home Rule." The matter was viewed with favor by such members as Gray, Samuel, Crewe, Lloyd George, and Lord Reading, but no action was taken. The Zionist leaders then carried forward a vigorous campaign to enlist other responsible Jewish leaders, and thus strengthen Zionism from within. Many Jewish writers joined, among whom was Major Norman Bentwich.

In October of 1916, the Zionist leaders submitted to the British Government a formal "program for a new administration of Palestine and for a Jewish resettlement of Palestine in accordance with the aspirations of the Zionist Movement."

As the war progressed there came about a serious crisis due to a shortage of acetone, a vital ingredient used in the manufacture of shells and other ammunitions of war. Germany's continuing victories gave great concern, and sent the allies in search of some chemical that would replenish their stock pile of explosives and improve their striking power. When Mr. Lloyd George, Minister of Munitions, explained the situation, Dr. Weizmann entered his laboratory and undertook a series of experiments where by care, prayer, and painstaking effort he perfected a formula for the production of acetone, which made possible an effective anti-zeplin bullet and the high explosive known as TNT — an achievement which helped the Allied forces to eventually win the war.

After the effectiveness and great value of Dr. Weizmann's discovery became apparent, Mr. Lloyd George said to him, "You rendered great services to the State, and I should like to ask the Prime Minister to recommend you to His Majesty for some honor."

"There is nothing I want for myself," said the great chemist.

"But is there nothing we can do as a recognition of your valuable assistance to the country?" asked the Minister of War.

Thereupon Weizmann replied: "Yes, I would like you to do something for my people." Then he explained at length his desire to see the Jewish people return to the sacred land of Palestine which they had made famous. Lloyd George listened, and went away to think.

G. Frederick Owen, *Abraham to the Middle-East Crisis*, pp. 296, 297. (Used by permission of Wm. B. Eerdmans Publishing Co.)

Several months later Arthur James Balfour, the British Foreign Secretary, visited the United States, and on his agenda with President Wilson was the subject of Palestine. The President openly espoused the cause of Zionism. This led to the famous Balfour Declaration.

Foreign Office
November 2, 1917

Dear Lord Rothschild :

I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely

(Signed) Arthur James Balfour

In 1922, the newly formed League of Nations officially placed Palestine as a mandate of Great Britain. The United States was not a member of the League of Nations. However, a joint resolution of Congress in 1922 formally gave our sanction. France approved the Declaration in February 1918; in May, Italy gave formal approval.

If ever a homeland was deeded legally to a people by her former owners; if ever the nations of the world agreed to the legality of this homeland, the properly constituted Mandate of Palestine under Great Britain opened this homeland for the Jewish people. Once again the Arabs attacked, and once more the Jews defended their homes and their farms.

After World War II the international political obligations of the League of Nations were assumed by the United Nations. This organization realized that an exhaustive study should be made concerning the Israeli-Arab problems. A special committee was formed on May 13, 1947. This committee made the exhaustive study that was assigned to it. On August 31 of that year they recommended:

1—An end to the British Mandate over Palestine.

2—A partition plan dividing Palestine between the Arabs and the Jews.

It should be observed that this partition plan not only gave nationhood to Israel it also gave it to the Arab States. If Israel holds her land illegally, so do the Arab nations. The recommendations were adopted by the General Assembly of the United Nations on November 29, 1947.

The Jewish people immediately accepted the decision of the United Nations and organized their country in harmony with the directives of the United Nations General Assembly. The Arabs once more attacked; the Jews once more defended themselves.

What happened in 1948 was repeated in 1956 and again in 1967. The Jews did not wrest their homes from Arab owners; they defended them from marauders.

God Gave The Land To Israel

> "And I will give unto thee, and to thy seed after thee, the land . . . for an everlasting possession . . ." (Genesis 17:8).

The promise of God to Abraham is still valid. We believe that the return of the Jewish people to the Land, even in their unbelief, is the fulfillment of the prophetic Scriptures. We long for that time when Israel will accept her Messiah and complete this glorious return under the Lord Jesus Christ.

> And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious (Isaiah 11:10).

"An ensign of the people: to it shall the Gentiles seek." Thank God, in the Gospel of the Lord Jesus Christ there is provision for all, Jews and Arabs. Let us continue to bring the Gospel to all men everywhere, "to the Jew first and also to the Greek."

Faithfully yours in His service,

Jewish Notes By ALTHEA S. MILLER

Slow Death

At this writing the situation between Israel and her Arab enemies totters on the brink. One wonders if the various Liberation Movement leaders among the Arabs realize their military failures up to this point. Do they understand the absurdity and great loss to all involved in the continual turmoil in Israel?

Alfred Friendly, *Washington Post* Foreign Service Correspondent, believes they must and do face up to reality in this area. Perhaps this is the reason for Nasser's recent call for an all-out victory over Israel. It is imperative to build the morale of the Arab world. What better way, they ask, than to promise "the battle of liberation" which will be launched "neither prematurely nor a day too late."

Commandos operating against Israel from Egypt, Lebanon and Jordan continue their destructiveness in spite of military failure. Why? The consensus in Israel is that since the Arabs are resolved to regain land from which they fled or were expelled, and burning with patriotic fire and humiliation, they have no other recourse than to strike at the enemy, however erratic the procedure or method. If they cannot destroy the state of Israel in one fell swoop and drive the Jews into the sea, at least they will get back their land and regain some of their "lost face." After all, half a loaf . . . ! They are united on one front at least — they seek a slow death for Israel.

Boiling Cauldron

With the not-too-subtle invasion of the Soviet fleet into the Mediterranean, it is small wonder the sparks of war are falling on the tinder-dry political powers of the world. Russia's self-interest calls for them to hold the political balance of power in the Middle East, but so long as Israel exists as the dominant military power of the area, the "Bear's" strategy cannot be achieved. Does this account, at least in part for their stiffening stance relating to the Mideast borders and their ignoring of American efforts toward flexibility in the Arab-Israeli border questions?

At this point in the unfolding of world events, it might be a good idea for God's people to re-read Ezekiel 38 and then remember that ". . . when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28).

(Continued on Page 18)

". . . My Word . . . shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Refreshment Each Day!

By Robert Miller
Missionary-in-Charge, Washington, D.C.

Lest the daily routine becomes monotonous, our vision impaired and perspective dulled, our Father gives refreshment in some way each day. For this we are grateful.

Our hearts have been moved by the "newness" of each experience. Since the first of the year new contacts and Jewish prospects have come to us daily. There's Mrs. T, led to the knowledge of Messiah by her Gentile Christian next-door neighbor. Now both attend Thursday evening Bible study for strengthening and teaching in the Word.

Mrs. S has recently placed her faith in Messiah as her Savior. Now we are busy feeding her the Bread of Life, encouraging her as she withstands the fiery darts of Satan through her angry Jewish husband and teen-age daughters.

Then there's the new contact with young Orthodox intellectuals: a group of young men studying the Bible and coming to the conclusion on the basis of their study that Jesus is Messiah. They don't believe He is God, not yet. They will; you can be sure. ". . . is the Lord's hand waxed short?" (Numbers 11:23).

To top all these new experiences, our dear, unsaved (as yet) Mr. G, whom we have claimed for Messiah, has become an unwitting missionary himself. He's invited three unsaved Gentile friends to come to the Thursday Bible study classes. Praise God for the wonderful ways He works, and pray more fervently for the salvation of this dear Jewish man and his Gentile friends.

If, With All Your Heart

By Theodore Paul
Los Angeles Branch

The Word of God speaking to Israel while in captivity to Babylon says, "then you will seek Me, and find Me, when you search for Me with all your heart" (Jeremiah 29:13). So the promise is that some of Israel would *surely* find God's salvation. The problem for the missionary is to try to discern who is seeking in earnest and concentrate his efforts upon such contacts. At the same time he must not neglect those who appear to be making an honest effort to find God. Only a continual vigil of prayer can give one discernment in portioning his time in witnessing.

Several people in this area now appear to be seeking God in an earnest way. Mrs. W first contacted Beth Sar Shalom in answer to one of our newspaper ads. She had not found answers for her soul's need in Judaism and had long since begun reading the New Testament. In so doing, she began to attend one of the cult movements; but

this had not given real peace. Some will delude themselves into thinking they have found peace in a false religious system. Again the Bible describes this frame of mind in these sad words: ". . . Peace, peace; when there is no peace." (Jeremiah 6:14). However, this lady, despite a continuing malignant physical condition, continues to regularly attend Sunday meetings at Beth Sar Shalom. Several times lately she has spoken concerning her need for "conviction." Pray that she might soon find the peace that she is seeking.

"I Am Convinced Jesus is The Messiah"

By RICHARD COHEN
Student-in-Training, Los Angeles, Calif.

Several months ago we had two young people begin attending our meetings: a young lady, who was of Greek Orthodox background, and her friend, a young Jewish man. They came together first to the Tuesday evening meetings and then to the Monday night Young Adult Bible studies, as they were in that age group. The girl made a decision for Christ first and we have seen steady growth since.

Within a few weeks they brought another young man with them, also Jewish and like the "three musketeers" they regularly attend the Young Adult meetings.

The young Jewish man who first attended with the girl came to know the Lord as Messiah about a month after the girl did, through investigation and prayer. I have seen growth in their lives to the point where they are interested in joining a good church and are seeking to find out what an evangelical church is.

Last evening the third "musketeer" came to the Lord; the second young Jewish man. I had, in the past, given him some of our tracts and the booklet, "Messiah in Both Testaments." He had been attending the Bible studies regularly, receiving both teaching and encouragement there. We had him and his friends to our home for dinner and church afterwards. Last evening this second young Jewish man came to me and said, "I have decided to take Jesus Christ as my Savior and Lord, because I have read that little booklet you gave me fourteen times, and I am convinced that Jesus is the Messiah. The truth is the truth," he said, "and I cannot deny it."

Ready To Make A Decision

By MARTIN KLAYMAN
Missionary-in-Charge,
Miami, Florida

A JEWISH believer who has been coming to our Friday evening Bible class took her Jewish friend to a church on Sunday morning. After the service we were introduced and then had lunch together. During the meal there was a lively discussion. Soon we were good friends.

We read from Genesis 22 how God tested Abraham when, on Mount Moriah, He instructed him to offer Isaac for a burnt offering. I emphasized that

Abraham believed in resurrection when he said, "I and the lad will go yonder and worship, and come again to you." I made several other points which impressed our friend. Mrs. C was stirred and when she was invited to come to our Friday night class she readily consented.

Mrs. C attended a Friday meeting and concentrated on every Scripture, explanation, and illustration given. We avoided pressure but were friendly and kind. When she learned that I was to speak at another Bible class and to demonstrate "Christ in the Passover" she promised to come. This meeting took place on the Thursday night during Passover and Mrs. C. came and brought three of her son's friends. Although these boys did not readily respond, they listened carefully. During the refreshment time Mrs. C asked many questions. I sensed that she was ready to make a decision for Christ. We prayed together and she invited the Lord Jesus to come into her heart and life, after which she prayed a simple and sincere prayer of her own. The hostess in the home where our meetings take place heard her confession of faith and trust in the Lord and was greatly encouraged.

A few days later my wife and I went to the apartment of our new sister in the Lord with the purpose of strengthening her faith. We met her 22-year-old son who had just arrived from New York City. He and I talked for almost two hours. Without pretense he said that in college he experimented with drugs and as a result he dropped out. He realized the enormity of his mistake and has finally succeeded in getting rid of the habit; however, once in a while he weakens. He lives in constant fear of getting "hooked" again because his body craves the drug he was using. He said that if he could get away from this country to another one, he would be cured. I related to him the experiences of others who had been similarly trapped but who had put their trust in the Great Physician; and in committing their lives to Him were freed from this enslaving habit. He listened intently and I found myself loving him for the Lord.

I told him of another Jewish man in Miami who had been a slave to drugs for many years. By God's grace I was able to put them in touch with one another. They both went to a meeting where other ex-addicts shared their experiences and testimonies and our young friend accepted Jesus as his Savior and Lord. He needs our prayers to be delivered from the craving that his body still has for drugs and to resist the temptation to satisfy these feelings.

Praise God for this Jewish mother and her son.

"Did He Really Do Those Miracles?"

By Mr. Harry Jacobson
Missionary-in-Charge, Chicago Branch

Sometime ago I talked to a retarded Jewish man outside a small Orthodox synagogue. Because of the poor man's condition it was very difficult to get across a spiritual message. While I was talking I noticed a fine looking young Jewish man listening. As I walked away the young listener ran up and asked, "Excuse me, but I am curious. Just what is it that you do?" I explained that I was a Bible teacher and this led into a discussion about teaching the Bible. It turned out that the young man was a student at the Orthodox yeshivah (seminary) and it was his opinion that "only a select few are holy and

spiritual enough to attain to the Holy Spirit in order to be able to teach the Scriptures."

I quoted from the New Testament which states that we have this treasure in earthen vessels, meaning ourselves. It was just about time for the prayer service to begin so the young man asked me to come inside to be part of the *minyan* (quorum of ten men) and we could continue our discussion. I was glad to accept his invitation since it was most unusual for a believer in Jesus, an apostate to the Orthodox people, to be invited into the synagogue.

My acquaintance insisted that I must have good judgment and repentance. I told him that for good judgment I look to the Almighty; I must depend on Him. Repentance I have, not once a year at Yom Kippur, but every day, every morning, 365 days a year. They were reciting the *Shema* (the great confession, Deut. 6:4) in the synagogue; and I remarked to the young man that while the *Shema* was indeed sacred, it was not the most important verse in the Bible. He was too shocked to speak and I hastened to say that in my opinion, Leviticus 17:11 was the most important since it pointed out the necessity of blood being shed to cover our sins.

By this time several other men in the *shul* were listening intently and the discussion began to get very lively. I thought that it must have been like this in the synagogues in the early days after the resurrection of our Lord. I felt someone tugging at my sleeve and there was a little fellow who had just been *bar mitzvah'd*. He was very frightened but managed to stammer, "Did He REALLY do all those miracles?" My heart ached as I looked at him and I said, "Oh yes, son. He really did, just as the Bible tells us."

His eyes became huge and he asked, "What kind of miracles did He do?"

"Why, He healed the lame. He restored hearing to the deaf and sight to the blind. He even raised up people from the dead!" Just then the little boy's father, who was taking part in the heated discussion on the other side of the table, ran over and grabbed his boy by the arm and pulled him away. The president of the synagogue ran up at the same time and yelled, "Don't talk such foolishness!"

After this I was requested to leave the *shul* but managed to give my card to the first young scholar. He called me up a couple of days later and we had a long discussion into the early hours of the morning. We talked over the question of whether or not Jesus was the Messiah also the plan of salvation especially as revealed through the sacrifices in the Old Testament. One point that particularly disturbed the young man was the Messianic interpretation of Deuteronomy 18:15-19. He insisted that this referred to Joshua. I was able to point him to Exodus chapter 24 and Numbers chapter 27, showing that Joshua could not be a prophet.

I have not called upon the young scholar at home since he is fearful of our association. He has also been warned by the yeshiva and evidently by his rabbi to stay away from me. These incidents are truly burdens upon our hearts. Please continue to uphold us in prayer.

Six Jaffa Oranges

By Mrs. Francis E. Walz
Camden, New Jersey

"When I come to visit you again I will bring you oranges from Israel." This was a promise made by one of our friends of the Mission in visiting a 92-year-old Jewish man. Several months passed before she could find Jaffa oranges in the markets.

(Continued on Page 13)

Rev. Henry E. Johnson

Hanna Eurich

REPORT OF

Beth Sar Shalom

PITTSBURGH BRANCH

REV. HENRY E. JOHNSON

Missionary-in-Charge

Our Mission Center in Pittsburgh is in the heart of the Jewish community. We are directly across the street from an Orthodox synagogue, and there are seven large synagogues within a ten-block radius. Despite this source of opposition, God is faithful; and we can praise Him that He has given us opportunities to witness to needy souls of the saving grace of Jesus, their Messiah.

Presently our staff consists of Rev. Henry Johnson, Miss Hanna Eurich, Mrs. Esther Gray, our secretary, and Charles Stern and Miss Ruth Redmond, who serve as volunteer workers with the youth program.

We have four regular meetings, three weekly and one monthly. The weekly meetings are the Tuesday night Bible discussion, the Wednesday Ladies' luncheon and Bible study, and children and youth activities. The last Sunday each month we have our Family Night. These family nights are popular and well attended. We always try to have a program that appeals to the taste of Jewish people. Our programs are of an educational and entertaining nature, ending on a spiritual note with a brief message or thought from the Word of God. Our kosher-style meals are catered by a local Jewish restaurant. These family nights are the ideal occasion to bring in new people, and the friendly atmosphere is conducive to personal witness.

The Ladies' Bible class has completed a study of the Ten Commandments and has been studying biographies of women of the Old Testament.

Recently we had an opportunity to present Biblical and prophetic truths about the Middle East at a symposium conducted in a church. In addition to

church members there were Israeli and Arab students present. So keen was the interest in the prophetic message that Jews, Arabs, and Christians alike eagerly received our tracts and pamphlets. We had opportunity to speak personally about prophecy to some of the Jews and Arabs present. As a result of this encounter with Israeli students, we hope to arrange for further discussion with them on prophetic themes. The remark of one of the Israelis is worth mentioning here. He said that all the confusion about the rightful possession of the land of Israel could be solved if all parties involved would turn to the Bible and see to whom God had given the country.

We were invited to the Ladies' Society of another church to present the Passover demonstration. To this meeting we invited a Jewish couple who are interested in our meetings and attend our family nights. These two Jewish friends were deeply impressed by the accuracy and the good taste with which the Passover was demonstrated. We feel that this Christian witness in the Passover has made them more open than ever before to the Messianic claims of Jesus.

One of our special concerns is reaching the Jewish college student. At present we are exploring ways of contacting Jewish students on the various campuses in Pittsburgh. There are campus activities which draw Jewish students in particular and which might give us opportunity to contact some of them.

For the future, we are looking to to the Lord for new avenues of witness in the suburbs and for new contacts, especially among students. Pray with us for a deepening of the spiritual lives of those who have confessed Christ and for the salvation of those with whom we are dealing. A matter of prayer and praise also is the increase of concern among Christians for the evangelization of the Jewish people.

"I Am Curious"

RECENTLY Mr. P, an insurance man, called at the Mission about an insurance matter. In the course of the conversation I could detect from what Mr. P said that he was Jewish, and I was praying for an opportunity to speak to him about spiritual things. After we had taken care of our business he said, "You know, I am Jewish, and I am curious to learn more about Beth Sar Shalom." I explained that our purpose is to bring more spiritual light to both Jews and Gentiles concerning the Messianic hope and glorious destiny of Israel. He asked why I,

a Christian, should be interested in the Jewish people. I told him of the debt I felt I owed the Jewish people because of Jesus, my Savior, and the Bible. I also explained that a true love for Christ should include an earnest concern for the eternal welfare of His people.

Mr. P told me he liked to read and would like some of our literature. I took him to our tract rack, and he took the tract, "The Meaning of The Jewish Holy Days." Also he took a Hebrew-English edition of the New Testament and the Hebrew-English pamphlet, The Messiah of Israel. Since he was interested in the book *The Passover Plot,* I later mailed him a copy of Dr. Fuchs' critique of that book, "A Cunningly Devised Fable." Pray that God's Spirit may move this young man as he reads the Word to find joy and peace in believing that Jesus is the Messiah, the Son of the living God.

INVITED TO COME BACK!

By HANNA EURICH

I had received the name and address of a Jewish family in one of Pittsburgh's suburbs, and one beautiful sunny afternoon, I set out to visit them. I found the father of the family, his two college-age sons and their friends sitting outside of their lovely home located in one of the new garden settlements. The mother, whom I had wanted to meet, had gone shopping; so I was invited to wait for her return.

The atmosphere was very friendly and casual, and soon we had a lively conversation going. We discussed the various ways of studying a language. This subject had come up spontaneously because I was at once recognized as a foreigner. One son had studied German in college, and his father wanted to see how much he had forgotten or remembered of the language. One of the neighbor girls ran to bring her father, who, she explained, had also come from Germany. After a moment she came back with her father and a teen-age brother.

When finally the lady of the house returned, she was surprised to find a crowd of people gathered in her living room; and she joined us. The change in our discussion from the subject of language to religion was not difficult because I was asked to tell what I was doing in this country. The mother had had substantial contact with several Hebrew Christians over the years and had a very good understanding of what they professed to believe. The father of the girl revealed that he was a Jew who had converted in a Christian church. He said that he did not have the resistance nor the will to reject and deny the Christian message which, he said, "made a lot of sense to him." Here the conversation turned to the very center of the matter, namely to the Messiahship of Jesus.

The mother argued against accepting the truth because of loyalty to her elderly parents and their faith, and to the way of thinking in which she had been brought up. Not that she thought of herself as orthodox or even conservative. On the contrary, she counted herself as an assimilated, liberal-thinking person. But, each time she talked to a Christian "who was very certain of what he believed," she felt that she must fight hard to resist the attractiveness and the certainty of their witness. Concerning her loyalty toward her family and tradition, I told her that this loyalty would have to be set against the loyalty toward God and what He wanted her to believe.

When I left late in the evening, I was happy about what God had worked through this visit: we had become friends, and I was invited to come back.

Incidents from the field

(Continued from Page 9)

One day she phoned and asked me to accompany her on a visit to this elderly man. "I have found the oranges and I want you to meet him," she said. "Pray for this visit."

As we approached the stately home I wondered what this man would be like and what we could say to him along spiritual lines. In a moment we were inside gazing at the magnificent furnishings. Soon a courtly gentleman appeared and greeted us warmly. When the six oranges were presented, he was overwhelmed and shook hands with my friend several times in gratitude.

Mr. M spoke of his many years as a busy cantor, and I then realized that we were going to need great guidance for his mind was very keen. It was easier to talk as we sat at the table for refreshments. We learned that Mr. M had recently returned from an extended stay in Miami and if we had come earlier he would not have been at home.

"Isn't it wonderful that God directed us to come at this time?" I exclaimed. I told him of another visit (also to a Jewish person) which God had timed perfectly. I held up a tract on Isaiah 53 which showed a Jewish scroll on the cover.

"May I have it?" he asked and thankfully I gave it to him.

The tract led to a long and interesting discussion. Among other things Mr. M asked, "Since the Bible says that God made man in His image, and we know that God really is fire, how do you explain this?" I replied that God is indeed without visible image, as God is Spirit. "I believe the image spoken of in Genesis refers to God's and man's triune nature. You know that the name Elohim in Genesis 1:1 is plural." (He nodded agreement.) "God is a trinity and we are also a trinity: body, soul, and spirit. However, I am happy to say that we can know something of God's character. For when God sent His Son into the world He revealed His love and forgiveness. From the life of Jesus we learn enough to be satisfied as to what God is like. Much more will be revealed in the next life, I am sure."

Later I asked, "What do you think about Messiah? Are you looking for Him?"

He shook his head, smiled, and replied, "He will never come now, since He hasn't come all this time. Look at Israel and what happened in June 1967. Israel is Messiah." We pray that his reading of Isaiah 53 will change his mind.

When he commented that he respects us for our beliefs but wishes to continue in his own ideas, we ended the discussion. Our hearts are saddened by the unbelief of so many Jewish people in a personal Messiah.

Before we left he showed us the Prophecy Edition of the New Testament which he had received from our friends on their first call. We trust that he will be diligently reading it and find his Messiah in the person of Christ. We left with an invitation to come again. May the Holy Spirit once again time the next visit and speak through us to this learned cantor.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Why do you make so much of the land grant promised to Abraham? This was fulfilled and, besides, the important part of the covenant is the spiritual aspect that in the seed of Abraham (Christ) all the people of the earth would be blessed.*

Answer: To point out what God says about the physical aspect of His covenant to Abraham is not to deny the spiritual. To deny the one is to deny the other. They go hand in hand today just as they did at the time of the Exodus when the Israelites went to the promised land. See 1 Corinthians 10:1-4. Furthermore, we say that when God says something it is important even though He says it only once. What when He says it twice or three times? And what when He says it over and over again? He cannot lie (Hebrews 6:18), and He will not *alter* His word (Psalm 89:34). These are the reasons we "make so much" of the land grant. Take a good look at the following Scriptures:

Genesis 12:17 — "Unto thy seed will I give this land . . ."

Genesis 13:15 — "For all the land which thou seest, to thee will I give it, and to thy seed for ever."

Genesis 15:18 — "Unto thy seed have I given this land . . ." (The actual extent is described.)

Genesis 17:8 — "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession . . ."

In Genesis 17:19 the covenant is renewed with Isaac "for an everlasting covenant, and with his seed after him."

Genesis 24:7 — "Unto thy seed will I give this land . . ."

Genesis 26:3 — ". . . for unto thee, and unto thy seed, I will give all these countries (same Hebrew word as land), and I will perform the oath which I sware unto Abraham thy father."

In Genesis 28:4 the covenant is renewed with Jacob ". . . that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

Genesis 28:13 — ". . . the land whereon thou liest, to thee will I give it, and to thy seed."

Genesis 35:12 — "And the land which I gave unto Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." (Again no alteration.)

Genesis 48:4 — ". . . and will give this land to thy seed after thee for an everlasting possession." (Note that again there is no time limit — an everlasting possession.)

We shall rest our case here by simply asking, Who is making so much of the land grant?

That this promise was not altered after the death of the Lord Jesus Christ is clear from Romans 4:13 and 15:8.

Question: *How old was Esau when he died? He evidently must have been living when Moses and the children of Israel passed by his borders on the way to the promised land, Numbers 20:14-22*

Answer: The Bible does not give us the time of Esau's death nor the length of his life. The last account we have of him is that he helped Jacob bury Isaac (Genesis 35:29) and then took off to dwell in Mount Seir (Genesis 36:6-8). There is a tradition that he was slain at the time of Jacob's death and just before his burial because he had a dispute with the sons of Jacob over their right to bury their father in the cave of Machpelah. There is no reason to believe that he lived all during the time of Israel's sojourn in Egypt and was in Edom at the time Moses sent his message to the king of Edom, a man several hundred years old. Genesis 25:30 tells us why Esau was called Edom. The land to which he went was most likely called Edom after him or, as some think, from the red sandstone of the country (Edom means "red").

* * * *

Question: *Is it true that it was so dark when Jesus was on the cross that no one could see a hand before his eyes? It seems to me there would need to be some light to do the things recorded in John 19:25-30.*

Answer: The Scripture simply mentions the fact of the darkness without telling anything about its degree. The word for darkness is *skotos*. This is derived from *skia* which means "shade" and is always translated "shadow" (Matthew 4:16; Mark 4:32; Luke 1:79, etc.). *Skotos* is used many times in the Greek Old Testament (the Septuagint) and represents the darkness of night (Genesis 1:5) which certainly does not have to be so deep that the hand cannot be seen before the eye. In fact, when this kind of darkness is intended, the word needs somehow to be amplified. Thus we read in Exodus 10:21 "even darkness which may be felt" and in verse 22 "and there was a thick darkness." It would seem to be adding to the sense of Scripture to make this the kind of darkness which took place for three hours during the crucifixion since it is not so specified.

* * * *

Question: *Do the following passages all relate to the same time — Isaiah 65:17-18; 66:22; 2 Peter 3:13; Revelation 21:1?*

Answer: If the new heavens and the new earth of Isaiah 65 and 66 refer to their immediate contexts then they are not the same as the new heaven and the new earth of Revelation 21:1. The context of Isaiah refers to the millennium. The Jerusalem of 65:18 and 19, for example, is clearly not the new Jerusalem of Revelation 21:2 but the Jerusalem in Palestine. However, it is quite possible that, within the context which deals with the tribulation and millennium, God should include a promise of the yet future creation of the new heavens and new earth. While telling what shall take place during the millennium He makes it quite plain that His purpose to create a new heaven and earth is not altered by this. This application of the new heavens and earth to a time beyond the millennium is upheld by what Peter says. After speaking of the passing away of the present heavens and earth he tells us that *according to His promise* we look for new heavens and a new earth. He certainly has the promise of Isaiah 65 and 66 in mind. This fact seems to me to settle without question how we are to understand the passage in Isaiah. (Revelation 21:1 uses the singular "new heaven" simply because John is describing it from his vantage point when he says "I saw . . ."

ISRAEL in the PLAN of GOD

By DR. W. A. CRISWELL, Pastor
First Baptist Church, Dallas, Texas

I have recently returned from an extensive tour of Israel, Cypress, Lebanon and Egypt. Growing out of this experience and after a study of God's Word as it pertains to Israel's future in the days to come, I present the following facts.

To the reader who is conversant with the Word of God I offer this message as a sort of summary, or summation, of things present and to come concerning God's chosen people, which things are being pressed upon our attention again and again during these ominous times.

Let us get out of the forest and stand upon a hilltop, as it were, and look at the topography of events so that we may see in broad outline what God has revealed concerning His chosen people, Israel, during these times of consummation. Israel figures significantly in these events—one may say vastly. Let us follow some of the things God has said about His people. I have selected six things. And as I shall take them from God's Word, I would like to suggest that the reader open his Bible in order that he may follow the references word for word.

The Jew Will Not Pass Away

First let us read Matthew 24:34. Chapter 24 is the apocalyptic discourse of our Lord. In it He unveils the future. Verse 34 reads, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The word "generation" in this verse is a translation of the Greek word *genea* which is a word used by botanist, biologist and zoologist for "species," "kind," "genus." Sometimes in the New Testament the Greek word *genea* will be translated "race." The word "generation" in verse 34 refers to the people of God, the Jews, His chosen family, and the verse means, "Truly I say unto you, this race, this genus, this kind, this species, this Jewish tribe, this family, this people, shall not pass away till all these things be fulfilled."

So we know from the Word of God that the Jew will be here to the end of the world and will survive the dissolution of other races, other tribes, and other species. The Jew will be here when Jesus comes again; he will be here and will figure largely in the consummation of the age.

2 The Abrahamic Covenant

Second, turn to Psalm 105:8-11:

> He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Caanan, the lot of your inheritance.

I have chosen this passage from God's Word because it is a kind of summary of a thousand similar promises to be found in the Old Testament. Unconditionally God promised the land of Caanan to the seed of Israel. Of course, accepting it, believing it, or denying it, is something else. Nevertheless, if one opens God's book and

accepts God's Word, the Jewish possession of Israel is settled forever. In the Bible this possession is not peripheral, it is foundational. Israel is always connected in some way with her land, whether she is in it, or out of it. She is taken away from it because of her sins or she is being restored to it in the providences of God; or the Lord is leading her to some great gathering of the Diaspora of His scattered family soon to take place. But always Israel is connected with her land. That hope, expressed or denied, lives in the heart of every Jew wherever he may be throughout the world.

The call of the homeland, in more or less degree, lives in us all. I feel no particular longing for England where my forefathers came from. If someone were to describe to me a covenant of God that binds me to the British Isles, I would look at such a person with complete astonishment. Yet my forebears came from these same British Isles—England, Ireland and Scotland. We (and I speak for all of us) are a mongrel breed, and it would be senseless for anyone to talk to me (or to anybody else) about a covenant of God between me and England or any other country. Yet it is this covenant between God and Abraham that links the Jew to Israel forever, and there is no exception. Wherever the Jew resides, and wherever in this world it may be, his heart turns in interest and sympathy to the Holy Land because God has said that the Holy Land is his. There is no exception to this covenant.

We Meet a Lebanese Businessman

While we were in Lebanon we met a Lebanese businessman, able and successful, but an Arab and anti-Jewish. He treated us to a most luxurious dinner, with innumerable appetizers—from the sea, from the air, from the earth—and he talked to us for two and a half hours, about himself, his family, the Arab tribes and Israel. I could understand his point of view. But in spite of that point of view, and whatever the Arabs have to say concerning Israel and the land of Palestine, the possession of that land belongs to Israel. God has covenanted it to the seed of Israel as an everlasting inheritance.

3 Peace on Earth

Third, there will never be peace on earth until there is peace in Israel. There will never be peace in this world until there is peace in Jerusalem: "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6). There will never be peace in Jerusalem until God's holy promise is fulfilled that the land—the city, the country, the nation—is possessed by God's chosen people, the Jews.

God says that the Jew is going to return to Israel in unbelief. Let us turn to the prophecy of Ezekiel, chapter 36, verses 19, 24-26, 28:

> And I scattered them among the heathen, and they were dispersed through the countries: . . . I will take you from among the heathen (nations), and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean . . . A new heart also will I give you, and a new spirit . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

The reason I know that the Jews are going to return to Israel in unbelief is because God said in the words of this prophecy, "I scattered you among the nations of the earth," and then said "I will pick you from among those nations and gather you out of all countries and bring you into your own land," and then said, "I will sprinkle clean water upon you and ye shall be clean." Therefore I know, with this clear and unequivocal statement before us, that when the children of Israel begin turning their faces toward Israel

and start coming back to the land, even though their return is in rebellion and unbelief, God will bring to pass those great times of consummation, the end-times of the latter days. And when God deals with Israel, Israel is going to be in her own land. That which we are beholding in this our day is the beginning of the fulfillment of Ezekiel's prophecy as Israel starts coming back to the land.

Many of us were alive in 1948 when the new nation was born, the Free State of Israel, and was recognized by the United States; and since that 14th day of May in 1948, Jews the world over have been returning to Israel by the thousands and thousands. Other thousands of Jews in Poland, in Czechoslovakia, in Russia, and other countries under Russian domination, are seeking by whatever means to obtain permission for their return to Israel. It was my good fortune to be in Israel shortly after the Free State of Israel was established in 1948 and saw in Jerusalem and other Israeli cities Jews from Yemen, Bagdad, Tripoli, and from all parts of the Arab Republic and the Middle East, pouring into Israel one by one, family by family, thousands by thousands.

When one listens to these Jews talk, what do they say?—"We have no other place to go! We are persecuted and despised, tormented and tortured, hoarded into camps and massacred. Our only hope lies in the homeland." And the Jew in our generation at this hour, no matter where he is outside of Israel, longs to be in that homeland.

Will God deal with the Jew? God will deal with the Jew in the Jew's own land.

(Continued in October Issue)

JEWISH NOTES

(Continued from Page 5)

Excerpts

Want to step out of the 20th century for a vacation? Take a cruise liner or jet plane to the Netherlands Antilles island chain, visiting Aruba, Bonaire or Curacao. The last named, largest of the three islands, is located 38 miles north of the Venezuelan coast.

While in Curacao be sure to visit the oldest synagogue in the New World. Mikve Israel Synagogue on Kerstraat (Church Street), consecrated in 1732, outdates the oldest synagogue building in the United States, Touro Synagogue in Newport, R. I., by 31 years.

Old World charm pervades Mikve Israel Synagogue. Its wealth of historical importance and ceremonial treasures draws many Jewish and Christian visitors. When the Christian Inquisition in Portugal spread to Brazil, Jews in great numbers fled to the nearest Dutch haven, Curacao, where a small settlement of Sephardic Jews already existed.

An outstanding and unexpected design of the synagogue is its floor which is covered with sparkling clean white sand. Symbolically, it is believed that the sand represents the desert where the Israelites spent some 40 years during their long journey from slavery to freedom. To other Jews it speaks of God's promise to Abraham that his descendants are to be as numerous as "the sand of the seashore."

Today some 700 Jews, equally divided between Ashkenazi and Sephardic live in Curacao, the number diminished from 2,000 in the 18th century.

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") and Canada. Stations are being added as funds permit.

SOME OF OUR REGULAR MEETINGS

NEW YORK, HEADQUARTERS: **Sunday** 3:30 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND, 3116 Neptune Avenue: **Sunday** 10:30 a.m. Sunday School. **Monday** 1:00 p.m. Mother's Class and Kindergarten. **Tuesday** 7:30 p.m. S.T.O.P. (Spiritually Taking Off Pounds). **Wednesday** 7:30 p.m. Dorcas Society, 1st and 3rd weeks; College Age Group, 2nd and 4th weeks. **Thursday** 7:00 p.m. Adult Bible Class; 4th **Thursday** Family Night. **Friday** 3:00 p.m. Boys and Girls; 7:00 p.m. Teenagers.

LONG ISLAND, HUNTINGTON STATION, 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Tuesday** 11:00 a.m. to 2:00 p.m. Hobby Craft and Ladies' Bible Class and Children's Class. **Friday** 4:00 p.m. Children; 7:00 p.m. Children and Teens; 8:00 p.m. Adult Bible Class. **Third Saturday,** 7:00 p.m. Messianic Youth Fellowship. **First Sunday,** 3:00 p.m. Hebrew Christian Forum. **Fourth Sunday,** 3:00 p.m. Hebrew Deaf Fellowship.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Tuesday** 10:00 a.m. Old Testament Bible Class, Nursery; Heart to Heart Hour Chapel, 7th Street and Flower, Phoenix. **Thursday** 7:30 p.m. (except 3rd Thurs.) Jewish Evangelism Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301, Phoenix. **Third Thursday** 8:00 p.m. Monthly Fellowship for Jews and Christians, Valley Garden Center, 1809 N. 15th Ave. Phoenix. Monthly Prayer Meeting, Call for information Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday,** Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

KANSAS, PRAIRIE VILLAGE, BETH SAR SHALOM HEBREW CHRISTIAN FELLOWSHIP CENTER, 4004 W. 66th Street. **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Blvd. St. Louis Park: **First Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 7:00 p.m. Family Night Supper. **Second** and **Fourth Friday** 8:00 p.m. Bible Study Fellowship. **Saturday** 10:00 a.m. to 1:30 p.m. Childrens' Classes. Phone 929-2036.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually **last Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 W. Northwest Highway: **Second** and **Fourth Friday** 7:30 p.m. Bible Class for interested Jews. **Saturday** 2:00 p.m. Youth Activities; 6:30 p.m. Fellowship Dinner; 7:30 p.m. Bible Discussion Class for Jews and Christians. Quarterly meetings in Houston. Send for weekly Newsletter announcing activities. For information phone 214-369-3274.

FROM OUR BOOK ROOM

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FOR JEWS

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And Many Others

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10). One of the tragedies of modern ecumenism is that it dulls the distinction between being saved and being lost. This is one of the reasons why missions, especially missions to the Jews, are passé to the ecumenist. In his search for a denominator on which all may unite, he cannot acknowledge that it is possible for any one to be lost in the religious sense of the word.

In order to further our objective of bringing the Gospel to all Jews everywhere, the American Board of Missions to the Jews has a large ministry in the churches. The prime purpose of this ministry is not financial support, although that is a factor. We realize that if we are to reach the Jews in many communities with the Gospel, it must be through the churches. In order to serve our function as an arm of the Christian church in reaching Jewish people with the Gospel, a number of years ago the Rev. Martin Rosen, who is now our Director of Missionary Recruiting and Training and Missionary-in-Charge of the New York Headquarters, compiled a church questionnaire for pastors to answer. In this way our Mission has been able to instruct, provide literature, hold special meetings, and in many ways co-operate with churches in their witness to the Jews in their neighborhoods. The results of this circularizing has been a greatly enlarged ministry.

Last year the Rev. Harold Sevener, Missionary-in-Charge of our Pacific Southwest District, sent the questionnaire to the clergy of one of the largest Protestant denominations. Many replies were received. As is usual, some of the questionnaires were laid aside "for a more convenient day." To those pastors who were laggard Mr. Sevener wrote a follow-up letter and from one pastor he received the following reply:

> No, I did not misplace or overlook your original questionnaire. It is just that I do not believe in what you are trying to do and would be hopeful that you would remove my name from your mailing list. You have every right to have your convictions concerning your mission but I cannot, in any way, be a part of it.
>
> I do not mean this letter to be cryptic or unfriendly, but I happen to believe that God is big enough to save the Jews without Christ. If He isn't, then perhaps we are all doomed.

Here the tragedy is compounded. Not only does this pastor have an unscriptural (and therefore distorted) view of the distinction of what it means to

be saved and lost, he also has a grotesque theology! His concept of the saving work of our Lord is utterly deficient. One of the basic tenets of all missions, including Jewish missions, is that according to the Scriptures all men are utterly and completely lost apart from the acceptance of the atoning work of the Lord Jesus Christ. It was to the rulers of the Jews, the scribes and elders, that Peter said:

> Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10). This verse has been called the key verse of the Gospel according to Luke. This Gospel proclaims the truth that the Lord Jesus Christ is the only Savior for Jew and Gentile and that apart from Him all men are lost. This is the only Gospel that contains the threefold parable of the lost sheep, the lost coin, and the lost son (Luke 15), and proclaims the truth that one of heaven's greatest joys is the salvation of the lost!

The immediate occasion for this threefold parable must be understood in order to grasp its import as well as its importance. It was given in order to vindicate our Lord's association with people whom His opponents considered to be outcasts and reprobates. They murmured, "This man receiveth sinners." This was bad enough but they added, "and also eateth with them" (Luke 15:2). This was a greater affront. Our Lord did not deny the charges. He did welcome publicans and sinners and he also dined with them. He explained His actions in the threefold parable of "that which was lost," a sheep, a coin, and a son.

The sheep, the coin, and the son were all lost, but in each case the cause of the loss was different. The sheep did not intend to go anywhere, having neither the desire to leave the shepherd nor to stay with him. He simply knew that the grass was sweet and after he finished nibbling at one tuft, there was another a few feet away. He was unconcerned that this led him from the path, astray from the shepherd's guidance and the flock.

Isaiah writes, "All we like sheep have gone astray" (53:6). At first we had no desire to leave the flock, but we "turned everyone to his own way." We just went where the fodder was more abundant and lived without conscience or restraint. Unwittingly we wandered further away and found ourselves athirst in the desert.

The coin was also lost. It was heavy and round, and when it fell, it rolled. The law of gravitation pulled it to a dark corner; and when it stopped rolling, it just lay there inert, having no will of its own. It was governed by circumstances and controlled by environment. All of us are in many ways shaped by environment. But God has given to each the right and power of resisting and altering circumstances in our environment. (Here is a stone. One builds on it; another falls over it.) Here was a coin having the image and superscription of the king! The Owner wanted it invested in eternity and it rolled away into oblivion and was lost!

The lost son "took his journey into a far country." He neither loved nor hated his father. He just wanted to be his own master. He went to his father with a logical request, "give me the portion that falleth to me" and his request was granted. Several days later he left home, journeying to a far country, and wasted his portion in riotous living. When he left home he didn't imagine that he would ever have any need, but one day after he had spent all, famine arose and "he began to be in want" (Luke 15:14).

The difference between the prodigal son and the accusers of the Lord was that the prodigal came to a place where he had a sense of need. He knew that he was lost. Our Lord's enemies never had a sense of need and never realized they were lost. It is vital for one to know the distinction between being saved and being lost. The first step in the salvation of the prodigal was that "he began to be in want." It was only then that he was ready for the second step, "he came to himself." Before this, he had deluded himself. Like Israel of old, he had "spent money for that which is not bread." He labored long for "that which satisfieth not."

When the prodigal realized that he had sinned, he composed a prayer which began, "Father, I have sinned . . ." Before this, he had considered that his father was the sinner. Now he realized that every restriction, every "thou shalt" and every "thou shalt not" had been for his own benefit. When "he came to himself" the prodigal knew that he had not only sinned, but that he had sinned against his father, "Father I have sinned against heaven and before thee" (Luke 15:18). Look at this young man and you will see that sin hurts the sinner. He left well-clothed; he returned in rags. He left in health; he returned emaciated with hunger. Sin emaciates the sinner!

But consider the father. As the shepherd searched for the sheep, as the woman searched for the coin, so the eyes of the father were always searching for his son. The supreme enormity of sin is not what it does to us; it is what it has done to our Lord. Our hands, blistered by sin, are now healed; but throughout all the ages of eternity, the Lord's hands will show the wounds our sins have caused. In the depths of the night we once cried in anguish; but it was because of our sin that He cried, "My God, My God, why hast Thou forsaken me?"

The prodigal realized that he had sinned against his father and that he was lost. Now he could take the final step from death to life. "He arose, and he came to his father. This was the decisive step. He came immediately; he came as he was; and he came "to his father." He had composed a beautiful prayer but before he prayed it, "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him" (Luke 15:20).

> Bring forth the best robe, and put it on him: and put a ring on his hand, and shoes on his feet. And bring the fatted calf, and kill it, and let us eat and be merry (Luke 15:22,23).

However, there was another son and the father went out to his elder son and entreated him to come to the feast. But he stayed away. The sheep, the coin, the prodigal — all were lost and found. The scribes, the Pharisees, the older son never knew they were lost and our Lord never received them nor did He eat with them.

"The Son of man came to seek and to save that which was lost." We also, by God's grace, continue to seek the lost and point them to the only One Who can save — the Lord Jesus Christ.

Ever faithfully yours in His service,

"... My Word ... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from th

The Oklahoma Itinerary — 1969

By Arnold G. Fruchtenbaum
Part-time worker in Dallas Branch
and student at Dallas Seminary

During the summer of 1969 it was my privilege to travel throughout Oklahoma on behalf of the American Board of Missions to the Jews. The greatest side benefit of the itinerary for me was the opportunity for Jewish evangelism. Since I had one free night in Tulsa with no meeting scheduled, I telephoned another missionary to the Jewish people in that city to see if she could get together a group of Jewish people for a meeting. She arranged a meeting of 23 people, 12 of whom were Jewish, and two of these were Israelis. We had the opportunity to present the Gospel to all present. We do not know all the results, but at least one of the Israelis was touched, and I spent a half hour talking with her after the service. The next day, while I was ministering at the Faith Baptist Church, the missionary brought two other Jewish women to the service including the Israeli woman and her son who spent quite a bit of time after the service talking to the pastor.

Since our ministry at the various churches is usually pre-announced in the daily newspapers, sometimes Jewish people see these notices and come to the church. When it was announced in the paper that I would be at the Southwood Baptist Church, one Jewish lady called the church and asked if it was possible for someone to come and pick her up and bring her to the service. Although she lived on the other side of town, the pastor, who is very interested in Jewish evangelism, took time to arrange a ride for her. She came to the service to hear a message concerning the Jewish people and the Messiah. Regardless of what our message may be, the Gospel is always presented and so we know she heard the Gospel that night.

The most exciting moment of this itinerary came early one morning when I was still sleeping. I had ministered in Ardmore, Oklahoma, the night before at Calvary Presbyterian Church and the next day I was to go to Walters. A knock on my door awakened me. When I answered, I found a man whom I had met at the service the night before. He was a former alcoholic, but Christ had saved him from it. Now he was dealing with a Jewish alcoholic and wanted me to visit him. This was unexpected, but I quickly dressed and went to see this Jewish alcoholic and spent an hour discussing the claims of Christ with him. When I was getting ready to leave, the Jewish man suddenly changed his attitude and said that he was ready to accept Christ.

While I had witnessed to Jewish people many times during an itinerary such as this, it was the first time I had actually been able to lead a Jewish person to Christ during such circumstances. As the Gentile Christian friend took me back to my motel, I asked if he thought the decision was genuine. He answered that he was well

acquainted with his Jewish friend and knew when he was kidding and when he was serious. He was positive that this decision was genuine. He also mentioned that he had tried to get his friend to pray with him many, many times but he had always refused. This was the first time that he had actually agreed to pray and so he was sure the decision was real. The Christian man will be doing the follow-up work and I'm sure he will be encouraged if people will pray especially for the situation since the Jewish man has an alcoholic problem. I promised to send a Bible as soon as I returned to Texas and we left some literature with him.

An itinerary such as this pays dividends, for we have both won many Gentile Christians to the cause of Jewish evangelism and we have also been able to reach Jewish people for Christ.

"Judaism is so empty!"

By Mrs. Arlene Rigney
Missionary, New York Headquarters District

Mrs. P is a housewife and mother of two beautiful children. Her husband is a promising young executive who doubts the existence of God. This couple had been visited previously by one of our workers, however he was not invited into the home. At that time Mr. P seemed suspicious and disinterested, but Mrs. P wanted to continue the conversation. Her husband didn't think it was necessary and it seemed that the contact was closed; however, God didn't close the door. Mrs. P's name was given to me to contact. Our visitation records showed that Mr. P was Jewish and his wife was Gentile.

I visited Mrs. P and our conversation centered around her husband until I asked, "But what about your relationship to God?" She admitted that she had none. She said that she had told her husband that something was missing in her life. During the conversation she said that she had gone through the *Mikvoh* ritual (in connection with the rite of conversion) but the rabbi told her that she would be a Jew only in religion. "I was brought up as a so-called Christian, even though my father is a Jew. He didn't practice Judaism." I explained that a person is a Jew even if only one parent is Jewish. I also explained the difference between a Jew, Gentile, and Christian. She said she wanted to know more about Jesus being the Messiah and she invited me into her home. Meanwhile her heart was being prepared by the Holy Spirit.

As we read of the sacrifices, Isaiah chapter 53, and the one perfect Sacrifice, the Messiah, she said, "Judaism is so empty and seems to be a family affair; but this is a Person, not a religion." As the Philippian jailer did, she asked, "What do I have to do?" Mrs. P asked Jesus Christ into her life and at once she became concerned for her family and friends.

Since her decision, Mrs. P has been witnessing to her husband and teaching her children about Jesus. A friend told her that she was using this relig-

ious experience as a crutch and Mrs. P replied, "I don't care what you call it, I'm keeping it. I don't trust in Jesus only for the good things He gives and does for me, but I learn to accept the bad along with the good."

Please pray for the weekly Bible study that I have with Mrs. P and pray that Mr. P will come to know the Messiah.

Testimony At A Jewish Youth Center

By Victor Sedaca
Missionary-in-Charge
Buenos Aires, Argentina

Some time ago I received a letter from the Jewish Youth Center, *Keren Kayemeth,* inviting me to give a lecture on "Youth Movements in the World." This invitation came through the co-ordinator of the club, MG, to whom I had the joy of witnessing of the Messiah Jesus Christ a year ago.

The first thought that flashed through my mind was: What can I say to these youngsters about the subject without falling into the temptation of delivering just an academical message? After much prayer, I accepted the challenge and came to the conclusion that I could render a good service to the Lord's cause among the Jewish people through this opportunity.

As I walked toward the building on the evening of the lecture, I could easily see that I was in the very heart of the Jewish neighborhood of Buenos Aires. I was introduced to the group as a Christian minister and a missionary to the Jewish people. It was inspiring for me to see the happy faces of about fifty youths who listened attentively. The lecture was followed by a time for questions and answers. I felt from the atmosphere that a particular unexpressed question was in many minds. It was midnight when this question finally was asked: How did it come about that you became a Christian?

In the depth of my heart I thanked God for the opportunity of answering. I asked, "Friends, it is already past midnight; are you willing to stay on for another fifteen minutes?" As they agreed, I told them how I found the way to the Messiah. Despite the late hour, their attention did not decrease; on the contrary, more and more questions came up. It was almost one a.m. when the conference was over. A number of the young people came forward and shook hands with me in thankfulness for what they had heard. Our friend, Mr. G was evidently moved and as he accompanied me to the car he said, "This conference was the best I have attended in years."

My only and final reply was, "M, I hope that this has not been just another conference, but a new and vital experience in your life."

A New Life In Christ

By Harry J. Burgen
Missionary, Philadelphia, Pa.

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day" (John 6:44). Again we saw the the truth of these Scriptures as manifested in the life of Mr. G, a Hungarian Jew about forty-five years of age. He was born and reared in a strict Orthodox Jewish family, members of his immediate family and other close relatives being

pillars of the faith, leaders, and teachers of the people as well as authors of many religious books.

All during his childhood Mr. G made progress in the knowledge of rabbinical writings, precepts, commandments and other doctrines "of men" (Isaiah 29:13). But with all his learning, he had gained almost no knowledge of the Word of God except of some of the Mosaic books.

When Mr. G grew to manhood he, like others of his family, became a teacher. Somehow he was never really happy or satisfied. He left Hungary for the States and on arriving here settled in New York City where he remained with his family for about six years. From New York they moved to a small town in New Jersey where Mr. G began a small business. During the fifteen years he lived here he met Christian people who befriended him, showing him kindness and taking an interest in him and his welfare. Some of these Christians invited him to attend a church where a Christian Jew was to preach. He accepted the invitation and attended the service. Mr. G had never read a New Testament but after he heard the preaching, he desired to know more about it. He heard that there were Jewish missions in large cities but his efforts to locate them were in vain.

Leaving the little town, he and his family came to Philadelphia. We had distributed notices of our Gospel meetings in the streets, markets and other public places, and in the providence of God, one of these notices fell into the hands of Mr. G.

At his earliest opportunity he came and attended his first Gospel meeting in a Jewish mission. For six weeks he attended faithfully, many times relating interesting incidents in his life. Once when the meeting was thrown open for any who wished to speak, he arose and said, "I am seeking the truth but as yet have not found it. I am not satisfied with the past, nor am I happy with the present; and as for the future, I do not know."

We gave him the New Testament in three different languages, Hebrew, Hungarian, and Yiddish, and also our Gospel literature. As his interest in the Gospel grew and he continued to come to the Mission, it was evident that a remarkable change was taking place in his life. When his family learned of his new-found interest in the Gospel, persecution began for him. In his case it was true, as in many other situations when Jews find their Messiah, "a man's foes shall be they of his own household" (Matthew 10:30). Also compare Micah 7:6.

This persecution did not deter Mr. G from openly confessing his faith in the Lord Jesus Christ. He was determined to follow his Lord whatever the cost and if the way opened to become a minister of the Gospel, he was willing.

Again we can say with the Psalmist, "This is the Lord's doing and it is marvelous in our eyes" (Psalm 118:23). We covet your prayers that those who taste and see that the Lord is good may constantly find the sweetness of the truth that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

A Widow's Spiritual Need

By David Woods
Missionary, Mpls/St. Paul Branch

Have you ever tried to find a building on an obscure street in a totally strange neighborhood? It was already one hour past my appointment with Mrs. N, and I felt that she would be disturbed by my

late arrival at nine o'clock instead of eight. However, she greeted me graciously, realizing my problem.

As this was our first meeting, I learned that Mrs. N had been a widow for five months. She told me that she had nursed a bedridden husband for twenty-five years. He was a very unusual person and a great joy and inspiration to her. At his death she was cast upon the world around her. She had a strong insight into the spiritualities of God through her husband's life. Although he was not a believer nor a religious person, he had an unsatiable desire and strength for life that had given her strength.

During my first visit the plan of salvation was given to her. Two weeks later Mrs. D attended our Beth Sar Shalom Friday Fellowship. At first she appeared withdrawn; however, she listened attentively and remained after the meeting, enjoying fellowship with our Hebrew Christians.

Pray with us for Mrs. N who even now is confused and frightened and not sure if the candles she lights on the Jewish Holidays can help her departed husband.

Some Survived

By R. Terry Delaney
Missionary-in-Charge, Denver, Colorado

"We lived like animals. Maybe it would have been better if I had died with the rest of them." These were the words of a Jewish man with whom I had come into contact. Mr. R was only fourteen years old when the holocaust of Hitler's final solution swept across Germany. His family was arrested for the crime of being Jewish!

By the time Mr. R boarded the prison train destined for Treblinka, his family had been separated. A younger brother had been shot to death by Nazi SS men after he served his usefulness as a slave laborer. Before the train reached Treblinka, Mr. R managed to escape. His parents and sister perished at the camp with thousands of other Jewish people.

Words cannot communicate the nightmare through which my Jewish friend lived until Europe was liberated by the Allied armies. After escaping, he managed to sneak into a Jewish ghetto where he lived until the Germans destroyed it. Then he was sent to a concentration camp to remain until the last days of the war. As the invading Allied armies approached, the SS men formed a death march of the men. Mr. R related, "By this time I weighed only 65 pounds. I knew I could not last long, that the Germans would have to kill me. The only way out was to escape." As the column marched along a road, Mr. R seized an opportunity to jump into a ditch and play dead. Two days later he was liberated.

Mr. R confided, "After the war I could ask only one question, Why?" He continued, "Where was God? Is He just? Why did I survive when so many righteous perished?"

The past has proven to Mr. R that being a Jew is not an easy thing. He has paid the price and feels that he cannot ever deny his Jewishness. As he came to this conclusion, I shared Rabbi Leopold Cohn's testimony with him. He marvelled at the fact that a rabbi would believe in Jesus. He then stated, "My experiences have left me confused." He told me he would like to hear more of what we believe about Israel's Messiah.

Sometimes Mr. R's nights are very long and filled with nightmares of the past. Pray that he may invite the Good Shepherd into his life and find peace for his troubled soul.

"That's Talking About Jesus!"

Written by NORMAN BERNHARD
a Hebrew Christian of Tampa, Florida

"Why, I'll have you know I drive all the way to Miami once a month so I can put kosher meat on my table!"

The speaker was an attractive grandmother and daughter of an Orthodox rabbi. Her remarks were directed to Dr. Sanford Mills, senior Field Evangelist for the American Board of Missions to the Jews, who sat across the room from her.

"That's commendable, but God does not require it of you," came the reply.

Then in a kindly way, as only he can, Dr. Mills began to explain to this lady and her daughter and son-in-law in whose home we were, the difference between Biblical Judaism and modern rabbinic teachings.

We were in this home as invited guests, invited through the efforts of a believing husband and wife who love the Jews of their community and arranged for this meeting to be held after the special evening service with Dr. Mills in their own church was concluded. My wife and I had traveled from Tampa to renew an eleven-year friendship with the ABMJ and Dr. Mills and were asked to accompany the group. As a reborn son of Jacob, I was only too happy to go and witness of God's redeeming grace.

After disposing of the dietary questions as quickly as courtesy allowed, Dr. Mills began to read from various portions of the Tenach. As he read, he showed how they applied to the person of Jesus and pointed to His Messiahship. Time after time we were interrupted by comments such as, "I've never read that before," or "Why don't our rabbis show us that passage?" After reading Isaiah 53 in its entirety, all three were amazed when shown that the reading was from the Old Testament and not the New as they had first suspected.

As Dr. Mills read of the crucifixion of our Savior as described in the 22nd Psalm, the daughter of the rabbi looked right at me and said, "That's talking about Jesus dying on that cross," and put both her arms out from her to form a graphic description of a cross. Tears filled my eyes as I thought back through the years to the time when I came to the same conclusion. When shown where the passage was located, she just sat there shaking her head, stunned beyond words.

As so often happens when dealing with the Jewish people, no dramatic results were visible immediately. But later as we sat around the table enjoying refreshments, the evidence of the Spirit's presence in our midst was demonstrated when this lady said, "I guess all three of us must think on the things you have shown us this evening and examine them. You have shown us things that disprove everything the rabbis, including my own father, have taught us over the years!"

This statement thrilled my heart, for I know that if anyone diligently seeks the truth and as believers pray, the Spirit of the living God will reveal Jesus not as a martyr or merely a good teacher, but as Savior and Messiah. What more can we ask as obedient servants of the Lord, than to plant and water the seed and allow the Lord to give the increase? Won't you pray for this family?

Camp Sar Shalom

By Rev. WILLIAM T. ENNIS

Camp Director and Missionary-in-Charge, Hollis, N. Y.

SITUATED at Pine Lake Lodge in the beautiful Pocono Mountains near Stroudsburg, Pa., Camp Sar Shalom was a joyous experience for all who attended. We had Teenage Camp beginning June 30, followed by College-Age Weekend, and finally Junior Camp ending July 25. Our total attendance was 134 and two children came from as far away as Minnesota to be with us!

Perhaps our time at camp can best be expressed by the morning prayer of a seven-year-old Jewish child: "Dear heavenly Father, I thank You for going on the Cross for my sins. I know that you are a good God because you do so many good things to us."

God did many "good things" during our weeks at camp. Five young people received the Lord Jesus into their hearts during the teenage session. The second day of Junior Camp six children tarried after evening chapel to speak and pray with their counselors and to trust the Lord Jesus as Messiah. Four other junior campers made decisions for Christ before their stay at camp ended. We also thank God there were no serious injuries among the campers. All day, every day, from 7:30 p.m. until 10:30 p.m. during the many activities, we enjoyed His protection.

Our daily schedule called for horseback riding, boating, swimming and other activities; yet, interspersed among these, time was set aside for morning prayer time, singing, learning memory verses from God's Word, Bible lessons, evening chapel, and cabin devotions.

Listen to the testimonies given by some of the campers around the evening campfire:

"I praise God for this wonderful camp and the great counselors that we have."

"I came to know the Lord at camp and I'm really glad."

CAMP ACTIVITIES

CAMP STAFF

"Camp has such an atmosphere that you have to come back to the Lord. You just can't help coming back to Him."

"I accepted the Lord four years ago at camp and I've never been sorry nor regretted it."

"I thank the Lord for saving my soul and giving us His Bible that we may learn wisdom out of it."

"I thank the Lord that I asked Him to come into my heart on July 4th and He did!"

Recruiting the staff for camp presents some problems. However, five of our counselors this year had been junior counselors at previous Camp Sar Shalom sessions. Thus, the Lord provided specialized Hebrew Christian staff members trained in our camping program and sensitive to the spiritual needs of our Jewish children.

Teenage campers who want to become junior counselors must explain in writing why they wish to work with the campers. Here are excerpts from letters received this summer:

"...but the main reason I want to be a junior counselor is because I love the Lord very much and I would love to share in helping the little children to know Jesus Christ as their personal Savior."

"To help young children know Christ gives me a great blessing. At this camp nine years ago, I made up my mind to accept the Lord. Since then I want to share this experience with the children so they too would have a chance to know the Savior early in their lives."

We are rejoicing at God's evident blessing of the Sar Shalom Camp Program. May our readers be encouraged and challenged to continue in prayer for this outreach to Jewish youngsters.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Please clarify for me the dispensational importance of the feasts of Leviticus 23.*

Answer: That these feasts have prophetic significance is clear from the fact that the New Testament so applies them, the feasts of the first part of the year (23:4-22) having their fulfillment at that time. Especially helpful in understanding this is the statement as given in the Greek of Acts 2:1, "And when the day of Pentecost was being fulfilled" (see the marginal note in the American Standard Version). For Passover and Firstfruits see 1 Corinthians 5:7 and 15:20, 23.

The next important matter is to understand that these are given in a fixed and established order. This is seen from the use of the word translated "feasts" (2, 4, 37, 44) in the King James Version. This is *mo'ed* and means a fixed time. The American Standard Version translates it "the set feasts" and the King James Version does so in 1 Chronicles 23:31; 2 Chronicles 31:3; Ezra 3:5 and Nehemiah 10:33. These feasts are not subject to a change of order. They are given in a specific order and will be fulfilled in this order. This has already been done with the first series, Passover, Firstfruits and Pentecost — the Cross, the Resurrection and the advent of the Holy Spirit. Obviously, the resurrection could not precede the crucifixion and, on the basis of John 16:7, Pentecost could not precede the resurrection and ascension. So it will be with the fulfillment of the remaining feasts, Rosh Hashanah (Trumpets), Yom Kippur (Atonement) and Sukkot (Tabernacles). If we can establish the prophetic significance of these we shall have established for us the order of their fulfillment and *this is not subject to alteration.*

The Jewish Sacred Year is divided into two parts with a four-month interval. The Lord referred to this in John 4:35. This interval He connected with the present harvesting of souls, and in Leviticus 23 this is represented in verse 22 where the gleanings are for the poor of the land (Jews) and the sojourners (Gentiles). The next prophetic fulfillment will, therefore, be the feast of Trumpets (verses 23-25), connected in the New Testament with the rapture of believers (1 Corinthians 15:51; 1 Thessalonians 4:16). Yom Kippur (26-32) follows and is described as a time of soul affliction. Zechariah deals with this in chapter 12:10-14. Jeremiah calls it "the time of Jacob's trouble" (30:7) and Deuteronomy 4:30 refers to it as a time of tribulation while Hosea speaks of it as "their affliction" (5:15). A study of these passages will show that it is at this time that Israel accepts her Messiah and this harmonizes with our Lord's statement in Matthew 23:39 and that of Paul in Romans 11:26, 27.

It is then that the Lord comes back to the earth to reign as King (Zechariah 14:4, 9) and the "feast of tabernacles" will have its fulfillment (Zechariah 14:16).

* * * *

Question: *Psalm 8:5 in the Revised Standard Version has "little lower than God," while the King James Version has "a little lower than the angels." I would like to ask which is the more accurate rendering of the Hebrew for this text?*

Answer: Both translations are correct. The noun is *elohim*. It is used of the true God, false gods, and supernatural beings (as 1 Samuel 28:13). The translation "judges" in Exodus 21:6 and 22:8 and 9 has often been refuted. The Septuagint and Vulgate translate Psalm 8:5 by angels. This is also the rendering of the Targumist and the Rabbins, although Sachs and other Jewish moderns prefer "God." The New Testament uses "angels" (Hebrews 2:7). The Messianic application as given in Hebrews 2:9 referring the verse to the humiliation and exaltation of the Lord Jesus Christ is the really important matter.

* * * *

Question: *Would you please tell me why Leah was buried with Jacob and not Rachel?*

Answer: It was during Jacob's journey from Bethel to Ephrath that "Rachel died, and was buried in the way" (Genesis 35:19). The place was marked by a monument. The circumstances of Leah's death are not given but she was buried in the family cemetery at Hebron (Genesis 49:31). Jacob was taken there for burial when he died (Genesis 50). We are not told why Rachel was buried in the way, and it might seem like simply a matter of expediency. The MIDRASH RABBAH on Genesis, however, offers the following explanation: "What was Jacob's reason for burying Rachel in the way to Ephrath? Jacob foresaw that the exiles (carried off by Nebuchadnezzar) would pass on from thence, therefore he buried her there so that she might pray for mercy for them. Thus it is written, A voice was heard in Ramah . . . . Rachel weeping for her children . . . . (Jer. XXXI, 15f)" LXXXII. 10.

* * * *

Question: *Why are strangers or foreigners forbidden to enter the Millennial sanctuary in Ezekiel 44:9 when they were even permitted to offer sacrifices according to Numbers 15:14-16 in the Tabernacle and this was expressly said to be "an ordinance for ever" (verse 15)?*

Answer: Both Jewish and Christian expositors have sensed a discrepancy in these passages and as a result various explanations of the term "stranger" have been given. (Note also the prayer of Solomon for strangers in 1 Kings 8:41-43). Rashi understood "the sons of the stranger" in Ezekiel 44:7 (from the Hebrew) to be the sons of Israelites who had fallen into heathen idolatry. This has been narrowed to Levites who had become apostates or those who accepted what they offered from the heathen. The expression has also been limited to foreign traders as not excluding all "strangers." However, all of this is unnecessary since there is no real discrepancy between the earlier law and the one in Ezekiel. The concept of a limitation is valid, but let us stay with the one that is given in 44:9, "No stranger, uncircumcised in heart, nor uncircumcised in flesh . . ." The foreigners who are not to be admitted are those who reject the God of Abraham, Isaac and Jacob, the godless and idolatrous heathen. They could only defile the holy place of the Lord, and such a restriction is quite in harmony with the instruction in Numbers 15 and the prayer of Solomon in 1 Kings.

Jewish Notes

By ALTHEA S. MILLER

Chocolate Bars and Foreign Investment

A giant Economic Conference held recently in Tel Aviv brought together nearly 300 industrialists, businessmen and financiers from 20 countries. Business expertise is eagerly sought as the Israelis work to change the base of their economy from agriculture to modern scientific industry.

"The same Jew who will give $100,000 in charity will not buy one bar of Israeli chocolate if he doesn't like the taste . . ."

Far from being discouraged, however, the speaker, an Israeli manufacturer, said "that doors which were shut (to Israeli exports) are now beginning to open . . . because world and American Jewry are more aware of Israeli goods in general."

With a sword in one hand and a plough and test tube in the other, Israel's heroic battle to build as its enemies seek to destroy, commands the attention of the world.

Israel's Foreign Policy

Israel's blitzkreig of 1967 involved getting more land territory than they actually want. Frontiers providing security without agonizing defense mechanisms is all they ask. This small but important nation has repeatedly invited its enemy nations to a face-to-face dialogue, with a willingness to bend a little here, negotiate a little there, but the enemies remain implacable.

"The world has gradually come to understand our basic principles which are: no withdrawal without peace, and no peace without agreement" (Abba Eban).

Excerpts

In June, 1967 it was estimated that 600 to 700 Jews living in Egypt were imprisoned, mostly heads of families. The most recent accounting is something under 100. Twenty years ago about 80,000 Jews lived in Egypt; today less than 1200 remain.

At mid-summer, 1969, the *Washington Post* reported that President Nixon would ask Roumania to allow her Jews to emigrate to Israel. It is estimated that of the 90,000 Jews still in Roumania, 70,000 would likely go to Israel if permitted.

Today's visitors to Israel are shown a college being built on the outskirts of Jerusalem which is important to the Christian ecumenical movement. The college, actively sponsored by Pope Paul VI, will have a program which will "accent ecumenical methodism rather than a common ecumenical objective." The first Dean of the Institute is expected to be Prof. Charles Moeller, a noted theologian of Louvain University in Belgium.

ISRAEL in the PLAN of GOD

By DR. W. A. CRISWELL, Pastor
First Baptist Church, Dallas, Texas

(Continued from September Issue)

4 Rebuilding the Temple

Fourth, the rebuilding of the Temple. Visitors to Jerusalem today will see, as I saw, a great rock upon which it is said that Abraham offered his son Isaac as a sacrifice. Over this great rock we believe that Solomon built his Temple. This was the Temple which was destroyed by Nebuchadnezzar in 610 B.C. Centuries later, on the same spot another Temple was built by Herod the Great, and this too was destroyed in 70 A.D. Many years later, during the Christian era, a church was built on the same rock which in time was changed into a Moslem mosque, called the Dome of the Rock.

The government of the United States some time ago gave the Hashemite Kingdom of Jordan a gift of twenty million dollars. The Jordan kingdom at that time consisted of the eastern part of Jerusalem in which the Old City is located. The gift of money was for refurbishing and embellishing this Mosque of Omar. The work was completed just before the Jordanians were driven out of Jordan. Today the Mosque with its golden dome is a fantastic gem of architectural beauty. The stained glass windows are beyond anything I have ever seen. They are not large but there are several, and each window cost about $35,000. Viewed from without the Mosque is unimposing and sort of insignificant, but from within the building is beautiful and impressive. It is there that Mohammed is supposed to have returned to heaven. There is a little container on the side of the rock in which are preserved three hairs from Mohammed's head, and visitors are permitted to touch the container with their hands.

To Moslems the Mosque is a sacred place, next in sacredness to Mecca, which is the most sacred place. However, God says the land of Israel belongs to the Jews and that they are going to rebuild their Temple there. This may seem hard to believe when we face the international complications, political and otherwise, that are involved in establishing ownership to this holy place. It is hard to believe that God can fulfill His promise to give this land to Israel. The nations comprising The Arab League are united in their hatred of Israel and whoever would dare touch this Dome of the Rock would immediately bring on himself a holy war involving fifty million Arabs and incalculable fanaticism. Nevertheless, a time is coming when every stone in this Dome of the Rock will be carried away and on this spot the Jew will rebuild his Temple. How do we know this? First, it is declared in the 9th chapter of Daniel, verse 24; second, in the 11th chapter of Revelation, verse 19; and third, in the 2nd chapter of 2 Thessalonians, verse 3 and 4, where it speaks of the "man of sin," the "son of perdition," verses 4 and 5 of which read as follows:

> Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth

in the temple of God, showing himself that he is God. Remember ye not, when I was yet with you, I told you these things?

So in this 4th verse of 2 Thessalonians Paul tells us that the Temple is rebuilt, the holy sanctuary on Mount Moriah, and referred to in Daniel 9:24 and Revelation 11:19.

5 Russia the Enemy of Israel

Fifth, God says the enemy of Israel is Russia. I have never sensed this so pointedly as I did during my recent visit to the Holy Land. Russia overhangs the Middle East like a vast cloud and encircles it like the horizon. Russia enters into everything, in every area of life, arousing dread and foreboding in Israel. What says the prophet Ezekiel in chapter 38?

> And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army (Ezekiel 38:1-4).

The entire 38th chapter of Ezekiel deals with this subject. Let us look at verses 15 and 16:

> And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

What do these names mean which we find in the 38th chapter of Ezekiel? Some of our finest biblical scholars tell us these ancient names of Gog, Magog, Meshech, Tubal, and so on, have their modern equivalents, that "Gog, the chief prince," for example, would mean in Hebrew, the "Prince of Rosh," and that Rosh is an ancient name for Russia. When Ezekiel wrote this prophecy he called the chief prince of Meshech and Tubal, the Prince of Rosh. The modern names for Meshech and Tubal, the scholars say, are Moscow and Tobolsk, the names of two great cities in modern Russia.

Let us imagine that you are holding the Bible in one hand and that it contains a prophecy about Russia which was uttered about six hundred years before Christ, and that you are holding in your other hand a newspaper of the present day, namely, *The Jerusalem Post,* which is an English-language newspaper published in Jerusalem. What relationship do these two documents bear toward each other, the Bible containing Ezekiel's prophecy uttered twenty-five hundred years ago and a newspaper of the present hour? The Bible speaks of the invasion of Israel by the Prince of Rosh and the newspaper actually carries a headline reading, "Israel Not Alone If Soviet Union Intervenes," and an article on an inside page describing Soviet threats against Israel in the western Mediterranean.

There are reasons why Russia is pouring billions of dollars into the rearmament of the nations comprising The Arab League. Here are two of these reasons: First, Russia is seeking ports for her fleet of warships in the Mediterranean. One of these ports is Alexandria where a base has already been established. It has been said that the nation which controls the Mediterranean controls the civilized world. It has been controlled in turn by the Greeks, the Phoenicians, the Romans, the Turks, the British, and until recently, the United States of America. The Sixth American Naval fleet now has the Mediterranean under surveillance and is being challenged by the Russian navy, the warships of which are moving into the Mediterranean one after another. Such a thing would have

been impossible if Russia had been unable to establish bases for her warships where they can undergo repairs and be refueled. In exchange for all this Russia is pouring arms and munitions into the nations of The Arab League.

The second reason, in my humble judgment, for arming her allies, is that Russia has less oil than it is believed she has. She would have the world believe that she has a superfluity of oil reserves and is able to sell it to her allies at half the price they would be obliged to pay the nations of the western world, because she has oil and to spare.

Personally I do not believe Russia has a superfluity of oil at all! Russia needs oil. Without oil, no industry can run, no navy can sail, no army can move. In this modern world of machinery oil is a dire necessity and the two reasons I have mentioned here, first, the present naval occupation of the Mediterranean, and, second, the rearming of the Arab nations, prove my contention. Back of the disturbing news of these ominous developments in the Middle East is the hand of Russia. Were it not for Russia there could be at least a temporary peace between Israel and King Hussein of Jordan, and Lebanon and Egypt. But Russia sees to it that no peace treaties are concluded among these nations by stirring up the General Assembly of the United Nations and its Security Council. With billions and billions of dollars at her disposal Russia will be able to do that which God has prophesied will come to pass and send her armies into Israel; and this, I believe, will be in accordance with the prophecy of God's Word and the beginning of the battle of Armageddon.

The Two Worlds of Israel and Egypt

While in Israel we visited Jericho first walking around certain parts and then touring the entire area by car with a wonderful driver who drove us from side to side and front to back. From Jericho we went down to Qumran to see where those Dead Sea scrolls were found, and from there to Egypt. What an amazing difference there is between the two worlds of Israel and Egypt! Arriving in the latter country, I picked up a copy of *The Egyptian Gazette,* an English-language newspaper published in Egypt, and read in great black headlines, "Israeli Army Fires on Jericho School Girls, Mowing Them Down." The fact that the Soviet Union is bringing armaments and battleships into the Mediterranean with guided missiles with which they could sink every warship the United States has, probably gives great satisfaction to the president of Egypt, Gamal Abdel Nasser.

All of these things are taking place according to the Word of God. Current events in the Middle East are all recorded in Ezekiel's prophecy concerning Russia because Russia is fated to play a tremendous but disastrous role in the end time of this age. According to the Word of God, the armies of the Soviet Union will meet their ultimate and final defeat on the hills of Israel. It will be there that the great confrontation will be made by God, His Son, and His people against the forces of atheism, heathenism and darkness. The world is getting ready right now for this final confrontation.

6 A Nation Born in a Day

Sixth, in conclusion. Let us open our Bibles at the 11th chapter of Romans, where, beginning at verse 25, we find the following words:

> For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the

> Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance (Romans 11:25-29).

The world may have ten thousand explanations and extenuations for what is going on in the Middle East in these days, but the Word of God says clearly that "blindness in part is happened to Israel until the fulness (Greek: *pleroma,* or the full number) of the Gentiles be come in." As I have often said, the "full number" means a "certain number" of Gentiles, and while many of our people have vehemently objected to this statement, let me remind those who object, that the statement is not something which I have said, but that God said it. There are a certain number of Gentiles who are going to be saved in this day and in this era of grace, and when the last person of this "certain number" accepts the Lord, the consummation of this age will be at hand. God will then turn and deal with His people until all Israel shall be saved. Then and then only shall we see "a nation born in a day." For this is the covenant God made with His people. When God made a promise to Abraham and confirmed it to Isaac, and then confirmed it to Jacob, and said, "I will never change," for such is the meaning of the words, "the gifts and calling of God are without repentance." Men may change but not God. God has made a promise to us who believe that if we will trust in the Lord Jesus Christ as Saviour and Lord, He will see us through in life, in death, in the world to come, and at the judgment seat of Christ according to His holy and immutable Word.

Editor's Note: If you would like additional copies of Dr. Criswell's message, "Israel in the Plan of God," write to us for our tract C 81. (Cost: 10¢ per copy, $3.50 per 100.)

THE REGATHERING OF ISRAEL

By Arthur Petrie, Th.D.

The author explains the history of the scattering of the nation, the two returns of Israel, when the full regathering will take place, and the purpose of the full return of Israel.

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THE CHOSEN PEOPLE

GENERAL INFORMATION

Budget. Under God's leading and blessing, the needs of the Mission have grown to over $1,000,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, having fellowship in the great task He has committed to our charge.

Your Will. An increasing number of our friends are making Christian wills and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of $_____, to be used for the purpose of said corporation as defined in its charter."

Contributions are acknowledged promptly, Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as designated.

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NEW YORK, N. Y.	WPOW	1330 Kc.	SATURDAY	8:15 A.M.
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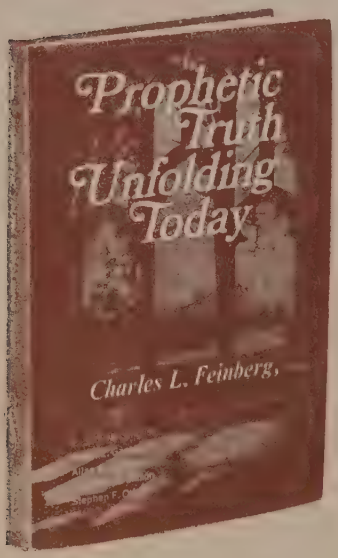

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CHARLES L. FEINBERG
Editor

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THE CHOSEN PEOPLE

GRADUATE THEOLOGICAL UNION
NO 20 '69
1952

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VOL. LXXV No. 3 **THE CHOSEN PEOPLE** NOVEMBER, 1969

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The policy-making and control of the American Board of Missions to the Jews is in the hands of a Board of Directors. Each member is a Christian businessman who is not only successful in his field but who loves the Lord Jesus Christ and is eager to see souls saved. At each meeting they carefully and prayerfully review the work. The following is from my report to the Board at its meeting on September 17, 1969.

> O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! (Romans 11:33)

We are privileged to serve our Lord among the lost sheep of the house of Israel especially during these days of His unsearchable judgments among the nations. We are thankful that He has made it possible for us to operate our broadcast to Israel particularly during these tense days. I am happy to inform you that we are proceeding well ahead of our target dates.

1. The broadcast in Hebrew is a reality — seven days a week, 15 minutes a day. Reception continues to be excellent, and already we have received several responses. Advertisements of the programs are now published weekly in two newspapers.

2. The thirty-minute-a-day broadcasts were scheduled for October 1st instead of November 15th, six weeks ahead of our target date. We were short one 15-minute segment of this program and have filled it with good music on the Sabbath Eve.

We are now working on a Hebrew edition of the Jewish Art Calendar. We believe that the 10,000 copies in Hebrew which we plan to distribute in Israel will have a tremendous impact. We received the following letter from Jerusalem addressed to Sar Shalom Publications:

> This year I had a really beautiful calendar given me by a friend called "The Jewish Art Calendar" and I was wondering if I could order a copy of this same calendar for the coming year. My friend would also like a copy and as your address was on the calendar we felt it would be perfectly in order to write to you, first to thank you for putting out such a lovely calendar and secondly, to find out if it would be possible to order it again. I am also interested in having a copy of that booklet explaining God's unity and also some proof as to how Jesus could be the Messiah. I love God and try to serve Him but so many grievous things happen

to me that I often find myself doubting His justice. Why should some people suffer much more than others? I just can't see the reason for it. I earnestly want to serve God but find my way hampered by my own personal problems and sorrow. I'm sure God doesn't want us to be unhappy, because we are then so filled with our own troubles that we have no zeal or thought to tell others about what God can do in their lives, if only they'd give Him half a chance! Perhaps you know the answer to this question. Anyway I would like to hear from you as soon as possible.

This gives us our first opportunity to use the follow-up organization which was set up primarily for our radio responses. This is the response to just one English calendar. Next year, our Lord willing, there will be 10,000 Hebrew calendars available. Pray that they may be effectively distributed.

The calendar ministry is greatly encouraging. Our most difficult job is to make a face-to-face confrontation. The calendar opens doors all over the world and through it our foot is in the doorway! Paul Wilson, who was once our worker in Havana and now lives in Florida, writes, "The calendars are accepted here when I have had other literature refused."

A librarian of the Free Library of Philadelphia writes:

I would appreciate your advice on how I may obtain your calendar (pictures) no matter how back-dated. I have long admired them here at the library, and would like to have them at home.

On the international scene we received a letter from the United Fellowship of London Jewish Missions and Missionaries. What has blessed other Jewish missions also blesses us.

Last year you kindly sent my colleague, Mr. Elie J. Nessim, a parcel of 25-30 illustrated Jewish Calendars which we made good use of and placed with many Orthodox Jewish folks, including the president of our local synagogue. Since then my colleague left London to take up work in Vancouver, Canada, and I wondered if you would kindly send me whatever quantity you can spare please. God has blessed our ministry and has given many open doors through your calendars. The President of the synagogue said he has never seen one so beautiful and so authentic and openly displays it in his tailor shop. Another Orthodox Jew has kept each one over the last four or five years and they all hang in his Radio and TV shop. Now they are reminding me not to forget them again this year.

Thanking you in anticipation. Whoever prepares and sends out your beautiful calendar is certainly doing a precious ministry.

Every day as I open the mail there are still requests from Jewish people for the calendars. We send them all free of charge. However, when the request comes from an area where we have a station, we send the request to our missionary-in-charge so that the calendars will be personally delivered. At the Summer's End Conference several of our missionaries reported conversions from such contacts. In Los Angeles, the Rev. Harold Sevener placed ads in the Jewish Press. Each day since August when the ads were placed we have received seven or eight requests. These calendars were personally delivered and follow-up calls made.

"The Prophecy of Ezekiel" Available for Distribution

I am happy to announce that Dr. Feinberg's book, *The Prophecy of Ezekiel, The Glory of the Lord,* has been published by Moody Press. This book, which originally appeared each month in *The Chosen People,* will undoubtedly prove to be a definitive commentary. With the publication of this book we enter upon a new publishing policy. Until now we have published our books, and the response to them has been excellent. All the books we have published have been

best sellers. However, this policy of being both publisher and distributor has not been fair to the authors, as this has limited the distribution to our Chosen People family only. Under the new policy the books will be listed in catalogs sent all over the world and will receive the distribution the authors deserve.

The Lord Is Using Our Literature Ministry

Recently I represented the Mission in injunction proceedings for tax exemption for our Chicago property. I was closely examined on many phases of our work, and was asked to furnish a list of our publications. I was amazed that the list included two monthly publications, 25 books and booklets, and over 80 tracts! This literature ministry is an investment in souls and dividends will be apparent only in eternity. However, in the following account our Lord graciously gives us an indication of how He is using this tool.

At the time of my appointment in 1957 as Director of Missionary Activities my only directive was to "expand the ministry of the American Board of Missions to the Jews." With our people moving from the Williamsburg section of Brooklyn we naturally looked for growth in other sections of Brooklyn and Long Island. Our first venture was in the Brownsville section of Brooklyn where during our first year a boy, Arnold Fruchtenbaum, accepted the Lord. It has been thrilling to watch Arnold grow physically, mentally, and spiritually. He is now studying at Dallas Theological Seminary and is also associate missionary in our Dallas Branch. Several years ago, under Miss Ruth Wardell our youth worker in Long Island, some of our college-age young people organized The Messianic Youth Fellowship. Arnold became its first president. He wrote a tract "Guitar Strums and Kosher Pickles," and members of the Messianic Youth Fellowship contributed $100 for the first printing of it. The tract has had a remarkable ministry. We have had seven reprintings with total distribution of over 100,000 copies.

In August I received a letter from a young lady:

> A year ago someone gave me a tract from your organization entitled "Guitar Strums and Kosher Pickles." I am a college student of Orthodox Jewish background, and after reading the tract I began to study the prophecies in search of an answer as to whether Jesus Christ really was our Messiah. Last April I was convicted of this truth and accepted Him as my Savior — the Messiah.
>
> However, my family, being devout Orthodox Jews, have completely disowned me and pronounced me dead. I have neither been able to speak to or see them since. I have tried to explain this to them, but it is as if I were dead, and nothing seems to make matters any better at all. It has hurt me deeply to lose my family, but I know I can never reject our Messiah, even if it means sacrificing my family's love.
>
> Fortunately, some Christian people have befriended me, and given me a home this summer. I will be returning to college where I enroll as a sophomore, on August 25. As far as finances are concerned, I won't live in luxury, but I do have a full scholarship which will pay for my college education.
>
> I do miss the fellowship of my people, and of course, my family. To my knowledge, there are no other Christian Jews in this area. I understand that you do have a college youth organization, and thought perhaps you might be able to send some literature that might help me, or for that matter, I would welcome any advice you could give as to how to deal with my family. This situation with them has upset me terribly.
>
> I hope that sometime I can make a donation to your organization, but right now, being a 19-year-old college student without a family, I'm afraid my finances are low. I haven't even been able to purchase a New Testament yet. However, I assure you that you will always be in my prayers.

The above letter was received during our Summer's End Conference. Monday night's missionary hour was Pittsburgh night and our workers, Henry Johnson and Hanna Eurich, brought several of the young people from Pittsburgh to give their testimonies. Since the school where this girl studies is near the Pittsburgh area, I gave Mr. Johnson a Bible and a check for clothing and incidentals to give to this young lady.

Yesterday I received another letter from her.

> I must apologize for not having written to you sooner to say thank you. That seems so little to say after all you have done for me. I really appreciated the Bible and check you sent, and probably most of all the fact that I am not alone and I have friends who do care. God has answered my prayers with many times more than my requests and I really cannot find the words to express my sincere gratitude for all you have done personally.
>
> I have spent the past weekend with Hanna Eurich in Pittsburgh, where I visited Beth Sar Shalom. It was really a blessing to see some of our people, and to talk to the youth group there. They gave me a very warm welcome, which I shall never forget.
>
> If the Lord wills it, I shall meet you at the conference there in two weeks. I'm looking forward to meeting you then.
>
> I promise to read my Bible daily, and will not cease to make mention of you in my prayers. If there is ever anything I can do for you, please let me know. I am very concerned for the Jewish people, so let us always be united in prayer for them. I feel that perhaps I might be led by the Lord into full-time Christian service to my people, but let us pray that God's will be done.
>
> Thank you again and may God richly bless you.

One tract — a soul saved and a life dedicated to the Lord's service!

Our Brooklyn Branch Gutted Out By Fire

The letter which came from this young Jewish lady was a great encouragement to us as we received it at a time when our hearts were broken because our old Brooklyn building was gutted out by fire. A few days before this I had given instruction to the Brooklyn workers to look for a safe location for the older folk who still remain in the area. It was dangerous for them to come to our meetings any longer. (The day after the fire, the operator of the gas station in Brooklyn, where we park our cars, was murdered.) The fire destroyed 1400 copies of Dr. Mills' book, "A Hebrew Christian Looks at Romans." However, we were already in the process of negotiating a reprint of the book which has been phenominally successful. The buildings and contents were adequately covered by insurance.

And so an era closes. Probably more Jewish people found the Lord at our Brooklyn Branch than at any one place in the twentieth century. How I thank the Lord for the wisdom and foresight of our Board of Directors who, thirteen years ago, before there was any indication that the old neighborhood would deteriorate, directed an expansion program. The Brooklyn Branch of the Mission is history, glorious history! We don't have the Brooklyn building but we do have three buildings in Coney Island, a splendid building in Hollis, and growing, active, soul-saving stations in Huntington, Levittown, and Westbury — all outgrowths of our Brooklyn Branch. Many of us thought of the Brooklyn buildings as a sort of shrine, but our Lord is not interested in shrines. The bricks of the building are charred and will be sold for scrap; but thank God many living stones are preaching the Gospel all over the world as a result of our testimonies in Brooklyn. Among those are your general secretary, also Hilda

Koser in Coney Island, Harry Burgen in Philadelphia, and David Woods in Minneapolis. So ends an era!

Jehovah-Jireh, The Lord Will Provide

Last year the Board of Directors authorized the purchase of an offset camera for the press in Jerusalem. It was expensive and we reported last July that it had been installed. Yesterday I received a call from Dr. Sanford Mills, who had been ministering in the Dayton Baptist Temple where the Rev. Gerald Fleming is pastor. This church has been generously supporting our ministry for years. The present support is several thousand dollars annually. After Dr. Mills told about our work in Israel the church took an additional offering just for the camera. The extra offering, over and above the regular offering, more than paid for the camera. This is greatly encouraging. As you know we never make appeals for funds. Every new venture is a step of faith but our Lord's Name is JEHOVAH-JIREH, the Lord will provide.

We have seen the gracious provision by the Lord for our Miami work. In July we reported about the new building which we purchased at 16001 North East 18th Avenue, North Miami Beach, Florida. Shortly after the closing date I received a call from Mrs. Esther Bronstein, widow of the founder of Aedus Center in Chicago where we now have our Chicago Branch. She has been eager to help a ministry in Miami and will give us $9000 to pay for the needed furnishings and equipment. We continue to praise the Lord.

In January Mr. and Mrs. Raymond Cohen will come on our staff as workers in Miami. Mr. Cohen for years has been an executive in a large electronics firm in Connecticut. He has been our Bible teacher both in Huntington and New York and is giving up his job to work with us in Miami with Martin Klayman, our missionary-in-charge. Mrs. Cohen is a competent secretary and teacher, and she and Mrs. Klayman will round out our staff in that strategic city. Please pray for them.

The Rev. Perrin Cook has just moved to the Atlanta, Georgia area where he will be our missionary-in-charge. Please pray for him as he enters this difficult field.

Our move to Atlanta ends phase I of the expansion program which we adopted four years ago. We will have to regroup our forces so that all of our ministries will have a staff of at least three. There are other areas that beckon. JEHOVAH-JIREH!

Faithfully yours in His service,

Daniel Fuchs

"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Buenos Aires Mission Branching Out!

By Victor Sedaca
Missionary-in-Charge
Buenos Aires, Argentina

After the first years of developing the work in the Spanish language in the form of Bible discussion groups, we were moved by the Lord to make a very important new step towards the extension of our work as we had intended from the very beginning. We were enabled to begin a monthly Gospel service in a new area on the last Sunday of each month. Since we do not have appropriate accommodations of our own, we gladly accepted the offer of some of our faithful Gentile friends, Mary and Nicolas Yamalakis. Their house is situated at the crossing of two important avenues, busy with traffic. Also, some synagogues and Jewish schools are in the neighborhood. The living room is very suitable for our purposes.

As if we were opening a new mission station, hymnals had to be bought and chairs had to be provided. A small harmonium was lent to us by a local Baptist church. The last Sunday in July we had an attendance of about thirty people, half of whom were Jews. After the service, which was held in the same way as those I saw in New York's Beth Sar Shalom and in the Hollywood Branch, we invited everyone to share coffee and cookies with us. Those who had come for the first time, especially the Jewish people, responded very favorably to the Messianic preaching and to the Hebrew Christian atmosphere of the service.

We covet the prayers of all the mission friends for this new step towards the salvation of the Jewish people.

Some Differing Opinions!

By Eliezer Urbach, Missionary
New York Headquarters District

We received a letter here at Headquarters from an Orthodox young Jewish man stating that he wanted "to unravel and remove the shroud of prejudice, hate, and secrecy concerning Jesus, the Messiah."

I went to visit him and instead met his father. He was not very pleased to see me, but told me that I could return when his son would be home.

Upon my arrival at the appointed time I was invited into the living room. A barrage of questions was levelled at me by the whole family — father, mother, daughter, son, and son-in-law. The mother remarked, somewhat sarcastically, that they were followers of the Lubavitcher (Orthodox) rabbi and that my chances of converting them were very slim!

I answered, "I am too small to convert anyone. It is the Lord Who does the job."

Then the young men asked me how and why I became a believer in the Messiah. I gave them a short testimony of how the Lord found me. Then the daughter, in her turn, asked if I believed that Jesus is the Son of God. When she heard my affirmative answer, she remarked that her opinion was different.

I cannot recall all that I was asked but do remember giving short, pointed answers as to my general belief and also witnessing for the Lord. They were especially interested in my life with God: what encourages and sustains me, and who supports me. In spite of some hostility toward me they were objective enough to see that my faith is very evident in my life. On the whole, the conversation was on a friendly level, yet I was told that they don't wish any more visits from us.

Please pray that the witness of God's Word given to this family will not return void but will accomplish His purposes.

"I Knew That Someone Would Be Saved That Night!"

By CLARA RUBIN
Missionary, Huntington Station, New York

BECAUSE of her new found joy in the Lord, Mrs. L invited us to be the first guests in her new home. She earnestly desired that her husband respond to our fellowship and to the Scriptures. After dinner, we sat around the dining room table, Mr. and Mrs. Raymond Cohen of Norwalk, Conn., Mr. and Mrs. F, unsaved Jews, our host and hostess, and my husband and I.

As Raymond opened the Scriptures to prove that Yeshua Jesus was the one prophesied throughout the Old Testament to be our Messiah and our sin-offering, I kept praying continuously for the Holy Spirit to draw the unbelievers to God. I knew with full assurance that someone would be saved that night! We sat for several hours answering their questions from the Scriptures. The Bible is clear on the fact that all are sinners and our good deeds are as filthy rags in God's sight, and that sin separates us from God. Thus we refuted their ideas of self-righteousness. After a thorough search in the Tenach, we turned to the New Testament for the fulfillment of these prophecies concerning Messiah's birth, death, and resurrection. Yeshua is the Way, the Truth, and the Life, and no man cometh unto the Father but by Him.

Later, as my husband and I were waiting in our car for the Cohens, I wondered about the assurance I had had all night that someone would be saved. At that time, exactly 2 a.m., Mrs. F invited Yeshua to come into her heart. God is faithful! I'm sure that the Cohens had a two-hour ride home in the angel's chariot.

Both couples continued to attend our Friday night classes in Huntington. After the lesson, they would sit around my kitchen table and hold heavy debates over the claims of the Bible. Mr. L is a fine and very learned man, dearly loved by all; however, he has

stopped coming as he just can't accept the fact that Jesus is God in the flesh. He recently had an operation and Joe and I visited with him. He loves us and yet he can't understand how I can be so Jewish and believe in Jesus, I know that someday Mr. L will know my Yeshua too and be a wonderful worker for Him.

Mr. F was truly seeking. He is learned in Hebrew and very serious in his desire to remain a Jew. The Scriptures proved to him that unless you have Jesus in your heart you cannot be a true Jew; and so on Christmas Day he invited Yeshua Jesus to come into his heart. Now he and his wife are truly united in their faith in Yeshua. Their sister and brother-in-law had received Jesus a few months prior to this time and all four followed the Lord in baptism last Spring.

Mr. and Mrs. F are truly "good fruit." They are very zealous to follow the Lord and already have won another Jewish lady to Jesus. Last month Mr. F's mother was hospitalized with broken ribs and removal of her spleen due to a mugging. Much prayer went up for her and God answered. Then, last week on the way to the Friday night Bible class, Mr. and Mrs. F had an auto accident and she was trapped in the car. God miraculously saved their lives as the car was completely demolished. Mr. F had his Bible with him when taken to the hospital and even there he witnessed to the doctor concerning Jesus.

I believe that God has a special work for these two young people. The testings they have experienced have increased their faith in the God of Israel. We know that God will use these trials mightily for His glory even as He did when my husband and I went through deep waters thirteen years ago. God wonderfully saw us through and gave us gifts of faith that we could be used by God to win others of the house of Israel to their own Messiah Yeshua Jesus.

A Sabra Asks A Question

By Mogens R. Mogensen
Missionary, Hollis, N. Y.

It is not often that one meets a Jewish person to whom the Gospel of Christ can be given at once; neither should it be expected. Everyone has a right to defend what he has been taught since childhood. However, occasionally we do meet one who has been "cultivated" by others or prepared in a special way by the Lord to receive the Seed of the Word of God.

Once in a while I have the opportunity of visiting a large engineering institute here in the East where I formerly both worked and studied. My "spiritual father" and my first "spiritual son" are employed there so whenever I visit I am usually introduced to a Jewish student or faculty member who has already been witnessed to and dealt with.

At my last visit I met a young Jewish man. "You look like a Sabra," I ventured. A smile exploded his features and he replied, "I am!" I knew that the Seed of the Word had been sown in this young man's heart and watered with much prayer and I proceeded to talk to him about *Yeshua ha-Meshiach*. It was not long before we were engaged in a lively discussion. He noticed my tie clasp which shows the Hebrew characters spelling *YESHUA* and I handed it to him for a closer look.

"Do you know what Yeshua means?" he asked.

"Being a Gentile who became a

Christian through studying the Jewish Scriptures, I would like to hear the meaning of it from a Sabra."

He looked at me intently and answered, "It means JEHOVAH SAVIOR."

I could have hugged him, and couldn't help asking. "Do you believe He is?" He wasn't able to answer as someone came along just then and the subject was changed. However, I was leaving him in the hands of a faithful witness who works with him every day. Please pray for them.

A Public Testimony in Los Angeles Beth Sar Shalom

By MRS. MARY LINDERMAN

It is difficult to realize that it was just a year and a half ago that my life was blessed — blessed in a way I never dreamed possible. At that time I was searching for more of God to fill a void in my life. God, in His mercy and perfect timing, brought into my life His beloved Son in a vision. However, for me, a Jewess, to identify with Jesus was unreal and completely against my tradition and heritage.

But with God all things are possible. In His plan He used Beth Sar Shalom as a link with my vision, for the day after this personal encounter with the Lord, I related my experience to our beloved minister, Harold Sevener. He recognized my need and he and his wife took me under their wing and guided me into the new and exciting world of the Word of God! They gave me my first Bible (which I read and treasure) and introduced me to church services. They listened to my moments on the mountaintop as well as my moments in the valley. Their encouragement and guidance have kept me walking close to God. Their love and faith has strengthened the realization that there *must* be truth to what I had heretofore thought was only a myth.

God continued to nurture my growth. In Psalm 32:8 God promised, "I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with mine eye." He is so faithful! He has brought people into my life who led me further into the Scriptures and this has stirred my mind and heart with an awesome understanding of our wonderful Messiah. I saw His mighty wonders unfold before me through His Word. It was glorious when I finally came to the full understanding that Jesus came into the world to bring salvation; that He died on the cross for our sins; that He was buried and rose again; and that He now sits at the right hand of the Father. It is thrilling to know this truth and be a part of it.

To become acquainted with Jesus as our Lord and Savior is to know joy beyond belief. He changes us with His love and floods us with peace. Once we invite Him into our hearts, He never leaves us or forsakes us!

It was with joy that I approached my baptism a few months ago. How happy I was to openly declare my love for our Messiah and to acknowledge to all present how blessed I am that I now live in Him and He lives in me. It is an exciting and thrilling revelation to know that He feels my pain and shares my joy. My heart and my cup overfloweth. I thank God for loving me and choosing me. I pray for discernment to do His will and that I will always walk with Him for He is the Way, the Truth, and the Life. Without Him there is nothing.

Beth Sar Shalom

in our Nation's Capital

By Rev. ROBERT E. A. MILLER, Washington, D. C.
Missionary-in-Charge, Mid-Atlantic District

BETH SAR SHALOM in our nation's capital is the only fully established Center for reaching the 110,000 Jewish people in the Washington area with the message of Messiah. The outreach is many-faceted. The **weekly Bible discussion class** digs deep into the Hebrew Scriptures and attracts the Jewish person who is willing to listen to a scholarly approach to the eternal Word of God. Messiah's Person and work are made clear in every session. Many questions are answered and always with, "Thus saith the Lord." A time of warm fellowship and refreshments follows each meeting. Interest in this weekly session reached an all-time high last May and has remained keen during the fall season.

Monthly Family Nights on the first Saturday provide social and spiritual fellowship for the entire family. These friendly and informal gatherings give ample opportunity to invite our new contacts to see for themselves what good times we have together. The carry-in meal is delicious and the companionship around the tables prepares hearts for the program to follow. Special musical talent and a guest speaker who knows how to communicate the Gospel to our Jewish people complete the evening. Many of the people linger until after ten o'clock to discuss spiritual matters.

"The pen is mightier than the sword" is no idle adage. From September through May our monthly paper, *TEHILAH* (Praise) is mailed to Jewish truth-seekers, Hebrew Christians, and Gentile friends of Beth Sar Shalom. This four-page bulletin announces the monthly Family Night program and the weekly Bible class discussions. Items of news, prayer requests, free literature offers plus a full page on "Israel Today" by Mrs. Miller have brought increasing response to this publication which has grown from less than 300 to more than 1,000 a month.

An annual Passover Banquet extends our witness and has great impact on our Jewish friends. Taken from the Old Testament, the service portrays, step by step how Israel's Messiah, Jesus Christ, was God's perfect Lamb, slain from "before the foundation of the world." Our aim is to have as many Jewish people as possible experience this unique fellowship. Nearly 200 people attended the 1969 Passover; 80 were Jews, saved and unsaved.

Many of our Jewish friends leave the Passover in a thoughtful mood; some are understandably critical; only a few leave angry. We delight in each reaction for we are assured that God's Spirit is at work.

An extensive prophetic Bible conference ministry has taken Mr. Miller into more than 50 churches in Virginia, Maryland, Pennsylvania, and D.C. in the past three years. Mr. Miller is also responsible for teaching the Jewish Evangelism Course in the Washington Bible College. Rev. Jonas Cohen from New York assists us as field evangelist in our District, and his ministry is blessed of God as he speaks in the various churches.

Locally, Mrs. Miller's contacts with Jewish ladies in the areas of teaching and counseling are greatly expanding. Her daily telephone ministry has proven fruitful in additional contacts, spiritual help, and ultimate salvation. Mrs. Miller writes the monthly prayer letters, prepares all the correspondence of the district, and is the author of "Jewish Notes" in *The Chosen People*.

Another challenge is **helping our students-in-training.** We've had the joy of working with a Washington Bible College student for the past three years. Her participation in the joys, problems, disappointments, and victories of such a witness has strengthened her conviction and commitment to be a missionary to Jewish people. We stand in awe as we experience the work of the Holy Spirit. God has recently laid His hands on a young man we met a year ago. While he attends Bible College this fall, he plans to assist us here at the Center on a part-time basis. He feels the leading of the Lord toward a personal involvement with and a witness to Jewish people and to this end he wants to learn all he can while pursuing Bible training. Pray for him and us as we work together toward this goal.

Mr. Miller

Mrs. Miller

Last March our local staff was increased to three with the coming of Rev. Paul Balthaser to be resident minister and director of youth activities. This additional help has resulted in stepped up visitation and many new contacts with local churches and pastors. Plans include an active youth program, Home Fellowship meetings in the greater Washington area, and a campus ministry at American University (70% Jewish students), University of Maryland, and possibly George Washington U.

The following contacts show how faithfully God is working among His Ancient People in this sophisticated age and city.

"That's the trouble with you. You're afraid you will be convinced, and you don't want it to happen." Mrs. S was speaking not without some exasperation, to another Jewish lady who was vehemently resisting the claims of Messiah. Now a believer, she speaks out with courage to her Jewish acquaintances.

"I feel as though I'm sitting on top of a gold mine and I simply must share that gold with other Jews," insists the dauntless Mrs. S.

"Before Jesus," as Mrs. S puts it, "I spent $10,000 for psychiatrists, all to little if any avail. Long and frequent periods of depression have now given way to trust in the Lord and rest in Him Whom I dearly love. It's just like I told Mr. Miller when he baptized me on Mother's Day; I know now I am a completed Jew and that I belong to my Messiah."

Against great odds Mrs. S gives evidence to her husband and two teenage daughters of her new life in Messiah. Extreme hostility on the part of her family has softened in a matter of weeks and we have had two warm, friendly visits with Mr. S. One daughter recently spent the night with our two daughters.

During this visit she seemed to "come out of her shell" a little. God is at work in this family. Join us in intercessory prayer for them.

Daily we find ourselves in earnest prayer for Mr. G, a retired lawyer from the Justice Department. For almost three years now he has been in our weekly Bible class and seldom misses a monthly Family Night. From deep agnosticism he has come to acknowledge that our faith in Messiah is what he wishes he had. But his intellectual "hang-ups" are barriers to his coming in childlike faith and being willing to accept God's gift of eternal life in Messiah. His precarious physical condition, due to heart trouble, increases our daily concern for his salvation.

When we first came to Washington three years ago, Mr. and Mrs. H were already part of the Mission family. Mrs. H had attended weekly home Bible classes in Levittown, N. Y. before moving to this area. She was from a Roman Catholic background. Mr. H gave us the impression he was a Hebrew Christian believer. He was conversant with Christian faith and showed understanding of the purposes of our Mission. Both Mr. and Mrs. H had a deep interest in the Scriptures which they enjoyed discussing with us.

Upon answering the phone one evening, we heard Mr. H almost shout: "I have something to tell you. I have embraced Messiah as my Savior!" What joy to see the Lord work through His Word. These friends have had their problems, which include frequent hospitalization for Mrs. H. They need constant care and spiritual nourishment, also much prayer for their four daughters who have been disturbed by the mother's long illness.

Rev. Paul Balthaser shares some of his visitation contacts:

Visiting Jewish people can be an unpredictable experience. Here in the Washington area there are many Jewish people who live alone and have very few friends. Often, when I visit people like this who are starved for friendship, I find that they are surprised to have someone interested in them. On one occasion I visited a retired army colonel in a Nursing Home. He could not readily accept a young man being interested in him enough to take time to visit and talk with him. He thanked me repeatedly for coming. After I finished reading the Bible and praying with him, I noticed tears in his eyes. He said, "I have never been an emotional man, but that is so nice of you to read the Bible to me."

Another challenge has been presented in visiting in highrise apartments. Most of these apartments have a lobby receptionist who announces the visitor. Recently, as I called on a Jewish lady, the receptionist announced that her pastor was waiting in the lobby to see her. The lady apparently asked if she meant that her rabbi was calling for a visit. The receptionist then asked me if I was a rabbi. I told her I was a minister and by then the Jewish lady was quite curious that a minister should call upon her and she invited me to come up. After we became acquainted, she asked why I had come. I spoke of our Fellowship and Bible study where Jews and Gentiles together study the Bible. I told her that we believed Jesus, the Messiah, had come as prophesied in the Bible. She felt it was wonderful that Jews and Gentiles studied the Bible together. She believes that in the future the Jewish people will accept Jesus as the Messiah. She was sure I was twenty or thirty years ahead of my time with my belief of a fellowship of Jews and Gentiles believing in the Messiah and studying the Bible together.

We do believe that God is working among the Jewish people and that "...the things which are impossible with men are possible with God" (Luke 18:27).

Jewish Notes By ALTHEA S. MILLER

They Also Serve

In this day of diminishing numbers of clergy recruits, it is interesting to note that the Ner Israel Rabbinical College of Baltimore recently graduated and ordained 45 men who will minister to Jewish religious life. The 45 have concluded a course of study ranging from 6 to 9 years and have passed their examinations in Jewish legal and Talmudic jurisprudence.

In reporting this the *Baltimore News American* stated that many of the young men will occupy important pulpits. Others are educational leaders in the Graduate division of Ner Israel and in specialized fields of Talmudic law.

Trapped Jews?

The *Washington Post* reports on the present dilemma of some 15,000 to 25,000 Polish Jews now trapped in Poland. Questions concerning their state and standing plague responsible peoples in today's free world. Warned more than a year ago that they must leave the country, these Jews have been told that the time to leave has passed for most of them.

The remnant of Polish Jews alive after the Nazi holocaust did their best to handle life's exigencies under Communist restrictions. Others followed the idea: "If you can't lick 'em join 'em," and rose to positions of power in the Communist party. Imagine their shock when shortly after the Six Day War of 1967 the Jews who had joined up were stripped of all office and rank held in the Party. An arbitrary edict from the government issued September 1, '69 as the cut-off date for leaving. With many months of red tape and much money needed to clear all requirements for getting out, most Jews simply could not make it. Since then, refugee organization officials in Geneva have had no word as to how the Jews, caught, or not yet on the refugee treadmill, are faring.

Soviet's 1,350 Word, Nyet

A Soviet government agency has denied the request of an American Jewish newspaper to publish a non-profit Russian-language Jewish weekly. The request for such a newspaper, originally proposed by Washington D.C.'s *Jewish Week* was made in June of '68. The belated answer took 1,350 words to say NO.

Many of those words were used to berate and belittle American Jewish newspapers. According to a Soviet Press Agency such a paper would not be the best interests of the people concerned and the request is unacceptable.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *If the burnt-offering was a daily one relative to complete dedication to God, and there were many thousands of Jews in the various tribes who might want to offer daily, how was it physically possible for the priests to handle such a mass of people trying to make their way to the altar?*

Answer: Numbers 28 sets the limitation upon the number of offerings permitted. For the continual burnt-offering there were two a day, one in the morning and one in the evening. There were two additional lambs offered on the sabbath day. The offering at the time of the new moon added to the continual burnt-offering two bullocks, one ram and seven lambs. On certain solemn occasions, such as the dedication of the Tabernacle, there were additional free-will burnt-offerings (see Numbers 7). On the occasion of the dedication of the Temple these were extraordinary in their number. We read in 1 Kings 8:62-66 that during a seven-day period 22,000 oxen and 120,000 sheep were offered. This was made possible because the slaying of the animal could be done by any Israelite. Only the priests, however, could sprinkle the blood upon the altar. Furthermore, the Levites assisted in this on such occasions (1 Chronicles 23:31), and the number allotted for this task in David's day was in the thousands (verse 4). Keil points out that according to Josephus in the reign of the emperor Nero the procurator Cestius directed the priests to count the number of paschal lambs that were sacrificed within the three-hour period, and there were 250,000 so it could not have been difficult in Solomon's day to offer 3,000 oxen and 18,000 sheep a day for seven days.

* * * *

Question: *Christ criticized the Pharisees for putting heavy burdens on people (Matthew 23:4). Is there anything in Jewish history that verifies that they did this?*

Answer: This was one of the areas of conflict between the Pharisees and the Sadducees. Josephus gives us the following statement in his ANTIQUITIES OF THE JEWS, Book XIII, Chapter X, section 6: "What I would now explain is this, that the Pharisees have delivered to the people a great many observances by succession from their fathers, which are not written in the laws of Moses; and for that reason it is that the Sadducees reject them, and they say that we are to esteem those observances to be obligatory which are in the written word, but are not to observe what are derived from the tradition of our forefathers." A study of the requirements for Sabbath observance alone shows how heavy were these burdens. The English edi-

tion of the Talmud has two volumes on this called SHABBATH totalling 806 pages. An excellent summary of these laws is given in APPENDIX XVII of Volume two of Edersheim's *Life and Times of Jesus the Messiah.* A study of the SCHULCHAN ARUCH (Code of Jewish Law) will show how these burdens have come down through the centuries with ever-increasing weight. There are, for example, fourteen laws regulating the lighting of the Sabbath candles, twenty-one relating to the fringes on the *talith* and twenty-six relating to the prayer shawl. There are laws covering every conceivable thing in daily life, even as to the manner of walking, as, "It is proper to be careful not to walk through between two women, not between two dogs or two swine. Likewise men shall not permit a woman or a dog or a swine to pass between them." (Vol. I, Chapter III, law 8).

* * * *

Question: *Please explain Jeremiah 4:23-27.*

Answer: This chapter deals with the threatened invasion of Judah, and the approaching calamities cause the prophet to break forth in this lamentation. H. A. Ironside, in his notes on Jeremiah, considered the portion you ask about as highly poetical or figurative. Keil holds much the same position. There is nothing in the context which places the application of this in the latter days. The "destruction upon destruction" (verse 20) is so terrific that the prophet sees the earth in its original chaotic condition, the heavens without light and the hills and mountains trembling and moving. In speaking through the prophet of the destruction in this way, God seems to have brought the past and the future together taking the illustration of without form and void from the description given in Genesis 1 and the moving of the mountains from His yet future purpose as later described in Revelation 6:14. The fact that in the case of Jeremiah the earth appears waste and void as a result of judgment adds weight to the concept that the original creation became so also as a result of judgment as Isaiah 45:18 likewise indicates.

* * * *

Question: *What did Jesus mean when He told the Samaritan woman that "salvation is of the Jews" in John 4:22?*

Answer: Let it be perfectly clear at the very outset of our answer that the text does NOT say that salvation is for the Jew exclusively. Although the Lord Jesus Christ came to give the knowledge of salvation to His people in the remission of their sins (Luke 1:77), the same Gospel tells us that this was a light for revelation to the Gentiles as well, and the glory of God's people Israel (2:32). For this truth already presented in the Old Testament see such passages as Isaiah 42:6; 49:6 and 51:4. See also the series of quotations from the Old Testament Paul gives in Romans 15:9-12.

The Greek of John 4:22 is, literally, *the salvation out of the Jews is.* Christ, the Redeemer, the Saviour, although God the Son, was, according to His human lineage through Mary His mother, a Jew. God had selected this people not only to be the channel of His written revelation to the world, but also to be the avenue of His own entrance as the Word made flesh to dwell among us (John 1:14). The best answer to your question is given in Romans 9:4 and 5, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER I

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise. Which things contain an allegory: for these women are two covenants; one from mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is mount Sinai in Arabia and answereth to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; Break forth and cry, thou that travailest not: For more are the children of the desolate than of her that hath the husband. Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, so also it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the freewoman. Wherefore, brethren, we are not children of a handmaid, but of the freewoman (Gal. 4.21-31).

It is a settled and assured Biblical principle, well known to students of the Scriptures, that certain past events project themselves into the future and form the pattern and mold for prophetic events. Such an example is to be found in the exodus of the people of Israel from Egyptian bondage. In the eleventh chapter of his prophecy Isaiah foretells the manner in which in a coming day God will regather His scattered and dispersed people from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the islands of the sea. Then he notes that God will utterly dry up the tongue of the Egyptian sea (as He dried up the Red Sea of old), so that the returning remnant could march over dryshod.

And there will be a highway for the restored exiles from Assyria "like as there was for Israel in the day that he came up out of the land of Egypt" (see Isa. 11:11-16; also Jer. 23:1-8). What God has done in the past is held out as an indication of what He will yet do in and for Israel. Take, for instance, the events in the life of the patriarch Jacob as related to the land of Canaan. He was settled in the land; through the anger of Esau he had to flee the land to Mesopotamia; he returned to the land. This is a pattern of his descendants, Israel, who lived in the land for centuries, have been exiled these many centuries from the land, and will yet be restored to their own land. After this manner Isaac and Ishmael form a pattern too.

The Parentage of Ishmael and Isaac

Because Ishmael and Isaac had the same father, it is not to be inferred that all was similarity between them. From a consideration of Genesis 13:1, 2 with 16:1 we note that Abraham [Abram] brought two things with him from Egypt: (1) wealth and (2) an Egyptian handmaid, Hagar. What trouble, strife, separation, and conflict were caused by the wealth from Egypt is clearly shown in chapters 13 to 15. Chapters 16 and following reveal what discord was introduced through the bringing of Hagar into the home life of Abraham and Sarah. Ishmael, child of Hagar, came ultimately from Egypt, which is a type of the world and all that is opposed to God (see Rev. 11:8). Egypt stands as the great oppressor of the people of God, just as the world would enslave God's own in every age. Moreover, Ishmael was from the flesh (Gal. 4:23, 29).

When Abraham and Sarah would not abide God's time for the promised child, then the man of faith hearkened to the fleshly arrangements of his wife in order to have a child by his handmaid. And from this union have come those who have been the inveterate enemies of the gospel of Christ through the centuries, namely, the seed of Ishmael. Esau also represents in the Scriptures the flesh and its desires. When we turn to Genesis 36:3 for the list of the wives of Esau, we are not at all surprised to find that one of them is "Basemath, Ishmael's daughter, sister of Nebaioth." The flesh is joined to the flesh; flesh ever gravitates to its own level, the flesh. Finally, when we seek the origins of Ishmael we must recall that he is from unbelief also. Despite the clear promises of God Abraham prayed earnestly, "Oh that Ishmael might live before thee!" This was unmitigated unbelief. To this supplication God answered, "Nay!" (Compare Gen. 17:18,19). Such is the background of the life of Ishmael.

Isaac, on the other hand, was the child of promise. Read the record: "And God said, Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant for his seed after him" (Gen. 17:19). Paul states clearly that "the son by the freewoman is born through promise" (Gal. 4:23). Isaac was the seed of the coming Messiah in whom all God's redemptive purposes were and are centered. The promise stated that "in thee shall all the families of the earth be blessed" (Gen. 12:3). That this definitely predicted the Messiah, the Lord Jesus Christ, is confirmed by the word of the Holy Spirit through the Apostle Paul in Galatians 3:16: "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

And this promise included Isaac, because the genealogy in the Gospel of Matthew (1:2) and that in the Gospel of Luke (3:34) both incorporate the name of Isaac in the honored lineage of the Messiah of Israel.

Moreover, to Isaac was given the land of promise with all the blessings attendant upon occupation therein. Note these passages: Genesis 12:7 and 13:14-17 among a number of others. Do you not see the recurring words of importance: "land" and "seed"? Isaac was the child of promise and by virtue of that was related to all the blessings in the land of promise. Put it down as an incontrovertible fact of the Bible that the land of promise and the seed of promise are not to be separated for all time. They are inseparably linked. At this point one may be inclined to ask why, then, was Ishmael the first-born? The Bible principle is that the natural ever comes first and is superseded by the spiritual. First it is

the natural Adam, then it is the spiritual Last Adam; first Ishmael, then Isaac; first Esau, then Jacob; first the natural birth, then the spiritual birth; first the natural body in this life, then the spiritual body in the resurrection (I Cor. 15:44). The natural seed, as Ishmael, is ever motivated by unbelief.

It is told that a friend once said to Dr. Agnew Johnson, "It will be ten thousand years before India becomes Christian." "You are drawing a hard line on God," said the doctor. "Oh, I forgot about Him," was the startling reply. "Then," said the doctor, "you can make it ten million years if you leave Him out." Unbelief never reckons on the power and promise of the living God.

The Portion of Ishmael and Isaac

What portion was allotted to these respective children of Abraham? With respect to Ishmael God had promised: "And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation" (Gen. 17:20). A great people and nation are promised to Ishmael. Indeed, the peoples that have come from Ishmael are fruitful and populous.

A further word was spoken concerning this son: "And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell over against all his brethren" (Gen. 16:12). This passage is full of light on Ishmael and contains certain important details. It informs us that Ishmael as a wild ass among men will be of unbridled and unrestrained nature. His will be a rough and raw existence. Just as the wild ass makes his home in the desert (Job 39:5-8), so the sons of Ishmael have been known as the sons of the desert. Furthermore, he will be at sword's point with all men and all men will be in conflict with him. He will be a hostile and belligerent nation. And he was to dwell eastward (see Gen. 25:18) of his brethren, where his stronghold has been ever since that time.

The portion of Isaac was a blessed one indeed, and has been touched upon in part already. He was in the line of promise with all the spiritual blessings promised Abraham descending directly to him (Gen. 12:1-3; 15:12-21—the exact title deed to the land in perpetuity; 22:15ff.—the confirmation of the covenant blessings after the offering up of Isaac in intent; 26:1-5—the reaffirmation of all the promises to Isaac in a time of famine and need). Subsequent history shows Isaac was drawn to spiritualities. It is true that the experiences of Genesis 22 were meant to test and prove the faith of Abraham (vs. 1), but we submit that Isaac was no inanimate object without thought or feeling during those tremendous events of that hour. He willingly submitted himself to the altar of sacrifice when he saw that preparation was being made for his own offering up.

The Scriptures pass over that phase in silence, it is true, but neither do they record any word of drawing back or rebellion on the part of Isaac. He definitely was mindful of the higher things of life, the spiritual things. On the contrary part, Ishmael was ever attracted to temporalities, and the things of time and sense. When we read of Ishmaelites they are merchants going down to Egypt (see Gen. 37:25; 39:1). The world and its interests loomed all important for Ishmael and his descendants. But with Isaac were the great and exceeding promises of God which were and are of a world-comprehensive character. His was a blessed and full portion.

(Continued in December Issue)

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

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CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 10:30 a.m. Sunday School. **Monday** 1:00 p.m. Mother's Class and Kindergarten. **Tuesday** 7:30 p.m. S.T.O.P. (Spiritually Taking Off Pounds). **Wednesday** 7:30 p.m. Dorcas Society, 1st and 3rd weeks; College Age Group, 2nd and 4th weeks. **Thursday** 7:00 p.m. Adult Bible Class; 4th **Thursday** Family Night. **Friday** 3:00 p.m. Boys and Girls; 7:00 p.m. Teenagers.

LONG ISLAND, HUNTINGTON STATION. 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Tuesday** 11:00 a.m. to 2:00 p.m. Hobby Craft and Ladies' Bible Class and Children's Class. **Friday** 4:00 p.m. Children; 7:00 p.m. Children and Teens; 8:00 p.m. Adult Bible Class. **Third Saturday,** 7:00 p.m. Messianic Youth Fellowship. **First Sunday,** 3:00 p.m. Hebrew Christian Forum. **Fourth Sunday,** 3:00 p.m. Hebrew Deaf Fellowship.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Tuesday** 10:00 a.m. Old Testament Bible Class, Nursery; Heart to Heart Hour Chapel, 7th Street and Flower, Phoenix. **Thursday** 7:30 p.m. (except 3rd Thurs.) Jewish Evangelism Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301, Phoenix. **Third Thursday** 8:00 p.m. Monthly Fellowship for Jews and Christians, Valley Garden Center, 1809 N. 15th Ave. Phoenix. Monthly Prayer Meeting, Call for information Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday,** Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

KANSAS, PRAIRIE VILLAGE, BETH SAR SHALOM **HEBREW CHRISTIAN FELLOWSHIP CENTER** 4004 W. 66th Street. **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

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TEXAS, DALLAS, 5324 W. Northwest Highway: **Second** and **Fourth Friday** 7:30 p.m. Bible Class for interested Jews. **Saturday** 2:00 p.m. Youth Activities; 6:30 p.m. Fellowship Dinner; 7:30 p.m. Bible Discussion Class for Jews and Christians. Quarterly meetings in Houston. Send for weekly Newsletter announcing activities. For information phone 214-369-3274.

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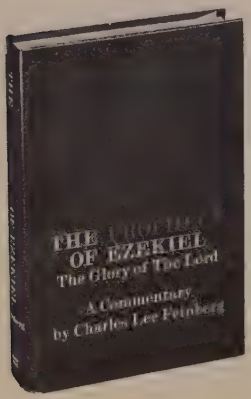

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THE CHOSEN PEOPLE

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TO THE JEW FIRST!

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The rebuilding of the Temple is **not** the hope of the Church. The hope of the Church is the return of the Lord! This simple truth may seem trite, but since the Six Day War the teaching about the rebuilding of the Temple has been blown up into grotesque proportions. Shortly after the war Orthodox Jewish zealots paraded the streets of Jerusalem. "Rebuild the Temple now" was their motto and even conservative Protestant leaders jumped on their jeeps converted into bandwagons. Soon we heard insistent reports that carloads of newly hewn stone for the Temple were being shipped from Indiana to Jerusalem! When we refused to be gullible we were treated as if we were agnostic. We investigated the source of this persistent rumor. As far as we were able to pin-point it, it was an "editorial interpretation" by a Bible-believing editor of a leading evangelical magazine published overseas.

Do not misunderstand! We believe from Scripture that the Temple will be rebuilt.

> And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts (Haggai 2:7-9).

This prophecy cannot refer either to Zerubbabel's or Herod's Temple. They were anything but places of peace. This can only refer to the rebuilt Messianic Temple. Jerusalem, the "city of peace" will never know any peace other than that bestowed by the Prince of Peace. Yes, the Temple will be rebuilt, and the great truth of the prophetic Scriptures is that it is here to the Temple that the Prince of Peace shall come — "the Desire of all nations."

When I originally complained about the widespread publicity which was given to the "Indiana limestone hoax," my purpose was not to discredit a fellow editor. Rather, I was greatly concerned about the anti-Semitism that would be triggered if there were actual plans to import stones for the rebuilding of the Temple. If this were true it would mean that import licenses had been issued, which in turn would have indicated that the Government of Israel was tacitly approving the project. Since Israel has openly avowed to protect and preserve all of "the holy places," it would also signify that she was planning

to violate the most sacred place in Mohammedanism in order to rebuild the Temple. This could only lead to *jihad* (holy war).

Fortunately the hoax was easily proven foundless. However, last August a demented Australian, who had been studying the Scriptures, actually went so far as to set one of the Moslems' most holy shrines afire because he believed that "God wanted him to build the Temple." The result has been the declaration of holy war against Israel; and Israel had absolutely nothing to do with it.

Before dealing with the facts of the case, I must make an important observation which points up the duplicity of Israel's enemies. The Al Aksa Mosque, which was damaged by the fire (not burnt down), was one of the Moslems' most holy shrines.

> The Aksa Mosque is considered by some to have been originally the basilica built in honour of St. Mary by Justinian in 536 A.D. The Arabs converted it into a Moslem house of worship. The mosque rests on very ancient artificial substructures. Zev Vilnay, *Israel Guide*, p. 134.

It is quite evident that this "holy place" was erected on a "holy place" destroyed by its conquerors. In any event, the Israelis did not violate its sanctity.

It is a sad fact that it was a nominal Christian who had studied the Scriptures about the rebuilding of the Temple, who actually set the Al Aksa Mosque afire. That is why I say that the teaching about the rebuilding of the Temple has been exploded into grotesque proportions.

> The Al Aksa Mosque arson suspect, Denis Michael Rohan, told the Jerusalem District Court Thursday that he set fire to the building because God wanted him to build the Temple and set him up as king over Jerusalem and Judea. He had learnt this not only from studying the Bible, but also through revelations direct from God, which directly referred to him, he declared in testimony.
>
> . . . Rohan went on to tell the court, that he finally came to learn of his true purpose in life and his destiny. This was revealed to him after reading Zachariah and Isaiah. In Zachariah he had read that the Lord had said: "Behold the man whose name is the Branch, for he shall grow up out of his place, and he shall build the Temple of the Lord . . . and shall sit and rule upon his throne . . . " Isaiah had prophesied that he would: "commit thy government into his hands and he shall be a father to the inhabitants of Jerusalem and to the house of Judah."
>
> *The Jerusalem Post Weekly* — November 3, 1969, p. 6.

The Lord doesn't need the help of men to fulfill His Word. In fact, He is very jealous about every detail concerning the Temple because it symbolized His Son, the Lord Jesus Christ. Dr. Haldeman outlines this truth:

The Object of the Temple

> **Dwelling place of God on earth** (1 Kings 8:13. 2 Chronicles 6:2. 2 Samuel 7:8-13. Psalm 132:13, 14. Psalm 68:16.)
>
> **The temple is a symbol of our Lord Jesus Christ as the dwelling place of God on earth.** He speaks of His body as a temple (John 3:19-21). He was God entabernacled in the flesh (John 1:1, 2, 14). The word, "dwell," in v. 14, is "tabernacled." He was God manifest in the flesh (1 Timothy 3:16). God the Father dwelt in Him (John 14:10. 2 Corinthians 5:9). The fulness of the Godhead dwelt in Him bodily (Colossians 2:9). I. M. Haldeman, *Bible Expositions*, Vol. 1, p. 369.

This is why our Lord is jealous about every article in the Temple. Even before the Temple was built, when David brought the ark to Jerusalem, our Lord showed how sacred the contents of the Temple were to Himself. It was a good thing to bring the ark to Jerusalem where all the tribes would ascend

Mount Moriah and worship the Lord. This was where the ark should be, "the ark of God whose name is called by the name of the Lord of hosts who dwelleth between the cherubim" (2 Samuel 6:2).

It was a good thing for David to bring the ark to Jerusalem, but he did it in a wrong way. According to the express command of the Lord, the ark was to be carried on the shoulders of members of a particular family in the tribe of Levi. Only the family of Kohath could carry the ark, and they had to carry it on their shoulders. No other method would do.

> But unto the sons of Kohath he gave none (oxen and wagons); because the service of the sanctuary belonging unto them was that they should bear upon their shoulders (Numbers 7:9).

This was God's way, but David had another way: "they set the ark of God on a new cart" (2 Samuel 6:3). It was man's way, the way of the Philistines. Seventy years ago the Philistines had captured the ark and all it brought them was trouble, so they sent it back to Israel. They built a new cart, "and took two milch kine, and tied them to the cart . . ." (1 Samuel 6:10), and let the animals bring the ark to Israel's borders. David chose man's way instead of God's and it led to disaster.

At some rocky place in the road the oxen evidently stumbled and Uzzah put his hand on the ark. The Lord had not only warned that the ark must be carried on the shoulders of the Kohathites but that no hand should touch it! ". . . they shall not touch any holy thing, lest they die" (Numbers 4:15). Uzzah touched the ark and he died.

> Was not the punishment in excess of the sin? We must remember the times, the long neglect of the ark, the decay of religion in Saul's reign, the critical character of the moment as the beginning of a new era, when it was all-important to print deep the impression of sanctity, and the rude material which had to be dealt with; and we must not forget that God, in His punishments, does not adopt men's ideas of death as such a very dreadful thing.
>
> Alexander Maclaren, *Expositions of Holy Scripture*, Vol. 2, p. 18, 19.

We should also realize that God was teaching His people that the ark was a peculiar and sacred thing for it was at the mercy seat that God met and communed with His people.

In Romans 3:25 Paul tells of the redemption which is in Christ Jesus "Whom God hath set forth to be a propitiation." The word *propitiation* in this text is "mercy seat." The ark was the throne of God in Israel. It was the symbol of His enthroned presence among them. This is exactly true of the Lord Jesus Christ. He was the enthronement of God in humanity, "God manifest in the flesh" (1 Timothy 3:16). The Lord Jesus Christ was God's visible presence among His people. The punishment of Uzzah shows the jealousy of God for the person of His Son.

Denis Michael Rohan, who set the Aksa Mosque afire, wanted to rebuild the Temple and reign as king of Jerusalem. We, too, want to see the Temple rebuilt but we earnestly look for the "Desire of all nations," the Prince of Peace, to come and reign. Those who want to help God fulfill prophecy are like Uzzah, but He doesn't need their help. Their purpose may be good; however, their practice is sinful because they do the right thing in the wrong order.

We read in 1 Chronicles 15 that David learned his lesson. He gathered the "sons of Kohath" (verse 5) and they "have the ark of God upon their shoulders

with the staves thereon, as Moses commanded, according "to the word of the Lord" (verse 15). In his commission to the Kohathites David explained why they had originally failed.

> Sanctify yourselves, both ye and your brethren, that they may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order (1 Chronicles 15:12, 13).

David tried to do a good thing, but it failed because it was not "after the due order."

This is January and once more we remind our *Chosen People* family that to bring the Gospel to all men everywhere is a good thing. Let us not forget the "due order."

> For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

To Jerusalem First and Also To Athens!

We are thrilled to announce that we have taken on missionaries in both Jerusalem and Athens. Our new workers in Jerusalem will be Jacob and Leah Goren. Mr. Goren was led to the Lord just before World War II by the Rev. Moses Gitlin, who was then in charge of our Branch in Warsaw, Poland. They have been employed as missionaries in Jerusalem by another society and the Lord has blessed their testimony abundantly. A few months ago the society which employed them decided to disband its work in Jerusalem. At the last meeting of our Board of Directors, they unanimously decided to take these faithful servants of the Lord on our staff. We now have two stations in Israel: Haifa in the north and Jerusalem in central Israel. These, together with our daily broadcast to Israel, show our increased involvement in that strategic land.

We are also happy to inform our *Chosen People* family that Demetrius Papanikolaou has been appointed as our missionary in Athens. He will also do itinerant work in Thessalonica. Brother Papanikolaou too was on the staff of the agency that employed Mr. Goren, and his ministry was also discontinued at the same time. Several weeks ago I received a telephone call from the Rev. Spiros Zodhiates, president of the American Mission to Greeks, Inc. He told me about the situation and urged me to take this brother on our staff. Since we lay hands on no man suddenly, we sent emergency funds to Mr. Zodhiates for Mr. Papanikolaou. We have now carefully investigated him and he is a choice servant of the Lord, a brother of highest repute and character. Until we are able to visit Athens and organize the ministry there, our brother Papanikolaou will be under the direction of the American Mission to Greeks. Surely the two missions working together in this important field show that Romans 1:16 is still valid, "To the Jew first, and also to the Greek."

Faithfully yours in His service,

Daniel Fuchs

Rally Day on Long Island

By RUTH WARDELL
Missionary
Long Island, New York

The children and youth of the three Long Island Branches of our Mission eagerly awaited the Rally Day festivities. It was a bright sunny day as we drove to Eisenhower Park on Long Island. Sixty children ran races, hiked, played ball, and rode bicycles around this lovely place.

We then made our way to the Levittown Baptist Church where we ate supper, sang Hebrew songs, and learned about the Jewish festival of Succos.

Following this we had the privilege of hearing a ventriloquist, "Aunt Betty." An expert in her field, she presented the message of Jesus, the Messiah, with her puppets. The children sat spellbound as the puppets gave various lessons. Dixie, the little girl puppet, explained to the children that if she were real, she would give her heart to Jesus. Danny, the little boy puppet, sang a duet with Dixie and chatted with the children. They were followed by Impy who brought many laughs because of his misdeeds and naughty sayings. Then came Grandpa puppet with words of wisdom.

At the close of the presentation, a simple invitation was given and seven of the children (five of them Jewish) asked the Lord into their hearts. It was a jubilant and refreshing day and we went home satisfied with the good things the Lord had provided.

One of the great joys of Rally Day was that we could thank God for the many assistants who helped make the day a success. Five of the young people who helped were themselves children in the Mission a few years ago. Now they give of their time so other Jewish children can come to Christ. These young people are an encouragement to me, their teacher. It should be an encouragement also to each one in *The Chosen People* family to realize how God has honored the prayers and gifts for these Jewish youth. We were privileged to have Mrs. Ennis from Hollis with us and she took care of the younger children. She was assisted by Mrs. Breslau. Mrs. Breslau was saved and married in the Mission. She now volunteers her time each week to teach a childrens' class. Mr. & Mrs. Rubin, who were saved in our Mission years ago, also gave able assistance during the day. Mrs. Rubin is our missionary in Huntington, Long Island. Thus, except for Mrs. Ennis and myself, all who helped to make Rally Day a blessing had been saved and brought up in the Mission.

I feel that Rally Day was a success, not only because the children came to know Jesus as their Savior, but also because they were able to feel the impact of gathering in a large group to worship the Lord.

"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

In God's Time and Purpose

By Kenneth A. Reeves
Missionary, Los Angeles, California

When my wife and I first looked at the apartment where we now live, we met a Jewish lady down by the swimming pool. We talked with her for a few moments, asking her certain questions about the apartment, etc. After moving into the apartment building, through various ways and means, we endeavored to talk to our Jewish neighbor. Many times we invited her into the apartment for coffee, and also to the meetings at our Hollywood center of the Beth Sar Shalom Fellowship.

It seemed as if we were making little progress, for many times the lady would indicate an interest and promise to come and then something would occur and she wasn't able to attend any of the services. This continued for over a year. However, we still maintained a friendly contact with our neighbor, inviting her to the meetings and on *Rosh Hashana* she and her husband came with us to our Center for the first time. Our neighbors were much impressed by the meeting and by the attitude of our people, also the friendliness of both saved and unsaved individuals in the services. They attended again on the eve of *Yom Kippur,* when the *Kol Nidre* was sung and the inspiring message was brought by Dr. Charles Feinberg. Again we rejoiced in the opportunity for this Jewish lady and her husband to hear the claims of Christ, the Messiah.

After attending one of the meetings both husband and wife were in our apartment discussing their move to another locality, closer to his work, and the wife made mention of the fact that just as they were getting interested and began attending our meetings, they were going to move! At this point the husband spoke up and said, "Oh, with the freeways the distance isn't too much. We could make it to some of the meetings, even if it took us twenty minutes to drive in."

I met another Jewish couple during a hospital visit. Mr. O was hospitalized and in a ward where I was talking to another individual concerning our ministry among the Jewish people, and of God's plan and purposes for His people Israel. I knew that Mr. O was Jewish even before he told me, and he interrupted the conversation in order that he might inquire further about the particular programs that we have at the Center.

I had a Jewish book in my possession which proved to be quite intriguing to Mr. O. As his wife came to visit she too became interested in this book and curious that I, a Gentile minister, would have such a book. We became very close friends and are in touch quite often during which time we have discussed the need of a Messiah, the need of a sacrifice, and Mr. O's particular problems with regard to worshipping in some of the temples in North Hollywood and the surrounding

area. Mr. O is at home at this time but he does have some physical afflictions that do not permit him always to be able to attend the services at the Center. When I invited him to the Kol Nidre service, he expressed his regret that he coudn't come, but indicated that as soon as he was up and out he would be most happy to visit our services.

Would you please be praying with us that God's time and purpose will be served in the life of this man and his wife. Pray that these couples may not only be in attendance at some of the services, but that they will enter into the family of God through faith in the Lord Jesus Christ, the Messiah.

"Seek Me, And Find Me"

By Mrs. Walter F. Smith
Missionary, Philadelphia, Pa.

"And ye shall seek Me, and find Me, when ye shall search for Me with all your heart" (Jeremiah 29:13). An interesting thing about receiving the public is that you have no idea who is coming next. It may be a lovely Christian friend of the Mission who enjoys bringing a love gift and with whom we have delightful Christian fellowship. Our visitor may be one who comes to heckle, and this helps us realize how much we are dependent on the grace of the Lord for needed patience. Also, it causes us to better appreciate what great things the Lord has done for us. Or more rarely, our visitor may be a truth-seeking Jewish person with many questions.

It was a definite encouragement to me when a middle-aged Jewish man recently came seeking information. A Christian brother had faithfully witnessed to this man at work and at first he had no time to listen to the Good News. Mr. B had been irreligious, going to synagogue about once a year. Another fellow worker showed him a magazine in which he read something about the end of the world and he was startled into a definite concern regarding his future.

He then began his search for truth. It was a joy to me to learn that each day he was reading some in both the Old and the New Testaments, and the glad day came when brother Burgen had the joy of hearing Mr. B's first confession of faith. Prayer is earnestly requested for his growth in wisdom and grace.

Pastors Involved In Effective Witness

By Daniel Goldberg

(Editor's note: Mr. Goldberg is involved in part-time deputation work for the Mission while studying for his doctorate at Grace Seminary, Winona Lake, Indiana.)

At the close of a Sunday evening church service recently where I had presented the "Christ in the Passover" demonstration, among others who came to greet me and ask questions was a Prussian Jew. His presence in the audience during the Seder Feast presentation had been accentuated by

(Continued on Page 18)

OUR STUDENTS

Testimony by Arnold G. Fruchtenbaum
Associate Missionary, Dallas, Texas and Student-In-Training

MY FIRST CONTACT with the American Board of Missions to the Jews occurred in 1947 in West Germany. Through the work of the Israeli Underground, my parents and I escaped from behind the Iron Curtain and were soon moved into the British Displaced Persons Camps, which were to be our homes for five years. Working among these Jewish D.P.'s, was a representative of the American Board whose main job was to hand out food and clothes to Jewish people escaping from behind the Iron Curtain. The first clothes we had to wear were those purchased by the American Board, although this was something we did not know until many years later. The minister, suspecting that someday we might come to the United States, tore off the cover from the October 1948 issue of *The Chosen People* magazine, on which Joseph Hoffman Cohn's name and the American Board headquarters' address were printed. My mother was told that if and when we went to the United States, we should contact these people and they would be able to help us.

My mother accepted the magazine cover, put it into her purse and kept it there for three years. In 1951, when we received permission to immigrate to the United States, we left Germany and moved to Brooklyn, New York. Soon after this my mother, having the information from the magazine cover, found her way to the New York Headquarters and asked to speak with Dr. Cohn. Since he was out of town, one of their missionaries, Daniel Fuchs, who is now the General Secretary, spoke to her and took our name and address promising us that we would be contacted as soon as it would be feasible.

The year 1957 found me to be a deeply religious individual within Judaism. But during that year the American Board of Missions to the Jews opened their East New York branch only a mile away from our house, and soon we were visited by one of their workers, Miss Ruth Wardell. We were invited to attend the meetings and so when the first meeting came, I went along with my brother and sister. There I sat down to study the Messianic claims of Christ with Miss Wardell, and being challenged to investigate these claims, it was not long before I was convinced that Jesus Christ was indeed the Jewish Messiah. When the second meeting came around, Miss Wardell led me to a saving knowledge of Jesus Christ.

The next year went well, as I continued attending the Bible studies and also Camp Sar Shalom where I grew up in the early formations of my faith in Jesus Christ.

In 1958, we moved out to Los Angeles, California, where I spent my high school career. Problems concerning my belief in the Messiahship of Jesus forced me to leave home upon graduation from high school in 1962. I returned to New York City and went to college within the New York City area con-

IN TRAINING

tinuing my fellowship with other college students of the same faith within the American Board. During this time the Messianic Youth Fellowship was founded. I finished college in 1966, and began my seminary education in 1967, through the financial aid of the American Board.

I am in every way, a child of the Mission. I came to know Christ as my Messiah in their East New York Branch; I grew up in the faith in the ministries of Camp Sar Shalom, and the Los Angeles Branch of the Mission. I was baptized by Dr. Daniel Fuchs at Headquarters, and met the girl who is now my wife through the Mission's camping program. She too was baptized by Dr. Fuchs at Headquarters and in the same Headquarters building we were married by Dr. Fuchs in the newly remodeled chapel. I am now looking forward to a ministry in service for the Lord with the American Board, and, Lord willing, I will either die with them or be raptured with them.

A Summer Ministry For A Student-In-Training
by Linda Venus

BEFORE I ACCEPTED the Messiah, I often told my friends, "My mother used to be a Jew." Since I too have become a Christian, I have found that she still is a Jew, and I also am a child of Abraham.

Unlike many Jews, I was brought up not attending synagogue. In fact, my mother became a Hebrew Christian when I was small. I grew up in a Christian church, went to college, and then to seminary. It was in seminary that I truly met my Savior. Soon after, the Lord led me to a Hebrew Christian lady on campus, and she revealed the significance of my Jewish heritage to me. I praise the Lord for this! It was through her that I learned about the American Board of Missions to the Jews and applied for a scholarship. Without the aid, my summer would not have been possible.

This summer a Gentile Christian girlfriend and I have been living in the heart of the French Quarter while attending seminary. Although we had some apprehension, during the first week here all my doubts were settled. For quite some time the desire of my heart had been to witness to a fellow Jew. On the first Sunday after we moved into our apartment, we had a visitor in church. After church everyone came to our home for fellowship. Imagine my joy when I learned Mr. S was a Jew! The Lord gave me an opportunity to share Leviticus 17:11 with him. When confronted with his lack of a blood sacrifice for an atonement, Mr. S was visibly under conviction. Since then, we have shared many other portions of Scripture. Mr. S is searching but has not yet accepted his Messiah. He attends our church frequently and comes to our fellowships. We praised the Lord the night he told us that he, a fellow Jew, was jealous of me and my friend, thus showing the fulfillment of Romans 11:11 and 14. Please pray for Mr. S and for our ministry here in the Quarter.

OUTREACH

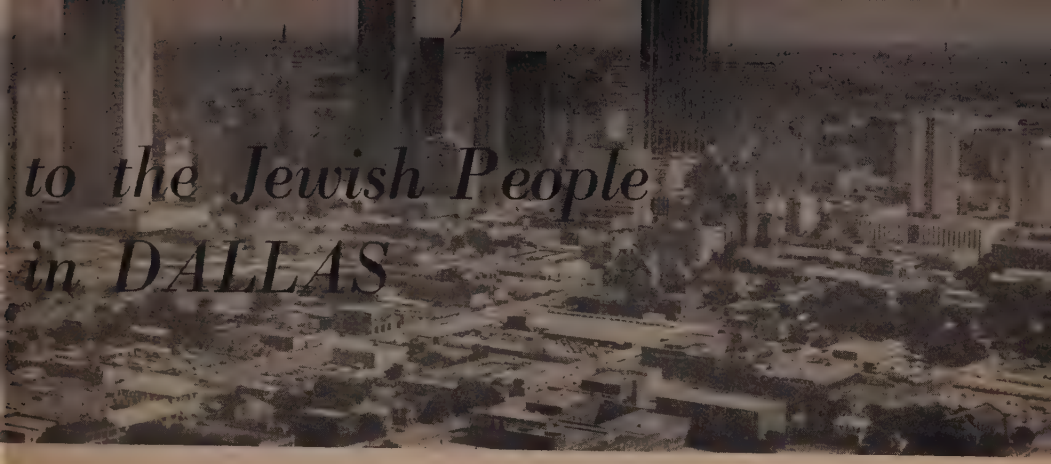
By DR. THOMAS S. McCALL
Missionary-in-Charge, Dallas, Texas

OUR BETH SAR SHALOM, the House of the Prince of Peace, is located on the north side of Dallas where the vast majority of the Jewish population lives, and is not far from all four synagogues. Our building is on a major thoroughfare of the city, and thousands of cars pass by our property daily. We have recently erected a large sign in front, which has attracted a number of Jewish inquirers to our meetings, and has also increased the interest of Christians in the cause of Jewish evangelism.

We are privileged to have a large residential building which has been converted to our use for meetings and staff offices. We also have three acres of wooded property with a lovely creek running through it, which makes it ideal for family picnics and youth activities.

Let me share some of our experiences with you so that you may pray intelligently for our ministry. Last Spring a Jewish woman, Mrs. F, called us and asked us to send her our Calendar and weekly newsletter as advertised in the newspaper. We did, and a few days later she called and said that she wanted to make reservations for herself, her husband, and their 12-year-old daughter for our Saturday evening supper and Bible class. Our youth worker visited the family and soon they were attending the meetings regularly. Several weeks later the daughter told me that she had received the Lord Jesus as her Messiah and Savior. Not long after, Mr. F, an executive in an air conditioning company, approached me after one of our meetings and told me he was ready to receive Christ. I was delighted and asked him what led him to make such a decision. He told me that he never felt that he fit in with the synagogue, but that he felt he "belonged" in our group of Jews and Christians who meet to study the Bible. He also said that meeting several Hebrew Christians and attending meetings taught by Mr. Fruchtenbaum, our associate missionary, were inducements for him to come to the Lord. Mrs. F has not yet received the Lord Jesus, but came with the family to the Pine Cove retreat in July, and told my wife that the group Bible study in the Messianic prophecies were beginning to mean much more to her. Pray with us that the entire family might soon be united in faith.

Another Jewish friend, Mr. S, attended our Passover Banquet at the First Baptist Church through reading an advertisement in the paper. His wife had



died five weeks before, and he was quite lonely. A Christian woman who had come all the way from San Antonio sat next to Mr. S, spoke to him about the Lord, and introduced him to me at the close of the service. He told me he appreciated hearing Dr. Criswell, Dr. Fuchs, and Dr. Feinberg during the Passover program and that he wanted to come to our Beth Sar Shalom meetings. Soon he was attending regularly. One evening Mr. S indicated that he needed a Bible in order to prepare better for our Bible discussion. We gave him an annotated Bible and the next week he was eager to demonstrate that he had studied the Scripture passage and knew the answers. With joy he announced that he understood that Psalm 2 referred to Jesus the Messiah, the Son of God. Mr. Billy Mitchell, our minister of visitation, has kept in constant contact with Mr. S, and feels that he is coming closer to receiving Christ.

For our Jewish and Christian Yom Kippur Service we were delighted to have the Rev. Josef Herschkowitz, our field evangelist living in Rockport, Texas as our speaker. Over 50 Jewish people inquired about the service from an advertisement in the newspaper, and several of them came to this unique service, along with our regular Jewish and Gentile Christians. Our entire staff participated in the service during which the Old and New Testaments were read and explained, and selections from the Jewish prayer book were read. Many people realized for the first time that the Lord Jesus Christ is the fulfillment of the Day of Atonement, as great High Priest and perfect Sacrifice.

CONFRONTATION AND DEPUTATION

By Arnold G. Fruchtenbaum, Associate Missionary

My work at the Dallas Branch of the American Board of Missions to the Jews is twofold: on one hand, it is to reach Jewish people for Jesus Christ from the Hebrew Christian perspective; and on the other hand, to make known to the churches in the South Central District, the work of the American Board of Missions to the Jews and God's program and plan for the Jewish people today, as well as in the future.

The former area of my ministry involves bi-weekly meetings every second and fourth Friday night of each month. The Friday night meetings are basically Bible studies presenting the truth of the Messiah in a Jewish context.

Of course, the Friday night services alone would not be very fruitful so I supplement with visitation which gives opportunities to confront Jewish people with the Gospel of Jesus Christ on a personal, face-to-face level. This type of visitation includes follow-up of people who have come to meetings, Jewish contacts given to me by Gentile Christians, and simple door-to-door evangelism in which brand new contacts are made. Also included in this area is the strengthening of Hebrew Christians in their faith.

An interesting incident occurred one day when I received a call from a Jewish man who had trained for the Episcopal clergy. He did not know how he fit in as a Jew and this had been bothering him for a long time. I called on him and we had a long discussion. Since then, he has been attending the Friday night meetings and has slowly been learning his role as a Hebrew Christian.

My second area of ministry is deputation. Deputation in the American Board of Missions to the Jews does not mean going out to raise money, but to win the hearts of Christian people for Jewish evangelism so that Christians will support us through prayer and personal evangelism, as well as giving to Jewish work. This part of the ministry tends to be taxing but the rewards make it all worthwhile. The fruit of this area is seen as Gentile Christians become involved and want to do what they can to win Jewish people to Jesus Christ. Occasionally I hear testimonies of Gentiles who have been touched for the Gospel through our literature and *The Chosen People* magazine.

Another blessing of this particular ministry is to meet Hebrew Christians who come to church from some of the most out-lying areas to hear my message. Unsaved Jewish people also come to hear the Gospel, quite often for the first time. Person-to-person Jewish work is conducted through this means and as reported in the October, 1969 issue of *Chosen People*, I was able to lead a Jewish alcoholic to the Lord. It is taxing work, but the fruits that I see through this area of work only increase my desire to do it all the more.

I count it a privilege to have the opportunity to serve with the American Board of Missions to the Jews in both of these areas, of confrontation and deputation.

Staff: C. Marquardt, A. Fruchtenbaum, T. McCall, B. Mitchell

Men's Bible Discussion Group

PRIORITIES IN VISITATION

By Billy T. Mitchell, Minister of Visitation

Visitation for the Dallas Branch is a constant problem of priorities! Foremost is the need to contact new Jewish prospects. Sometimes this can be done in person, but more often it must be by mail or phone. Names come from many sources: listing in the Yellow Pages or newspaper ads bring inquiries; friends tell of acquaintances who might be interested; invitations to special Jewish programs are accepted, to mention a few. Then information on the objectives of the Mission are given out and followed up to determine those Jewish people who are genuinely interested. Invitations in person or by phone may then draw them to our Saturday Fellowship meeting.

High priority must be given to maintaining regularity of attendance at the weekly meetings. This is desirable, not only to give new comers a good impression of the work, but to develop in them a basic Bible knowledge which is essential for them to accept Jesus as the Messiah. We believe that our related messages (such as our current ones on Messianic prophecies) are particularly effective if heard in their entirety. Consequently, one of my duties is to maintain weekly contact with our many prospects to encourage their attendance. Often, it is necessary to provide transportation since public transportation is not available to the Mission.

There is one "first" for the Dallas Branch — a family retreat that Beth Sar Shalom held for its members during the summer, at Pine Cove Christian Conference Center near Tyler, Texas, only about 100 miles from Dallas. Arriving at Pine Cove before lunch Saturday, everyone had a chance to become involved in some type of recreation: water-skiing, swimming, canoeing, fishing, hiking or horseback riding. After supper, the youth and the adult groups had separate evening programs beginning with campfires. "Brother Joe" Herschkowitz gave his testimony, special singing was provided, and Dr. Daniel Fuchs, our General Secretary, brought a thought-provoking message. Sunday morning activities began with a hearty breakfast, followed by Bible lessons by Dr. McCall and concluded with a worship service with Dr. Fuchs as our speaker. After a fine Sunday dinner, everyone left for home. We enthusiastically agreed that it was good to have been together at the retreat.

Group Singing on Saturday Evening

Ladies' Bible Discussion Group

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Leviticus 23:39 calls the first and eighth days of the Feast of Tabernacles "a sabbath." Were all feast days called sabbaths?*

Answer: The translation of the King James Version is at fault. The Hebrew does not have the word *shabbath*, sabbath, but *shabbathon*, rest, or, if the euphony of the words be insisted upon, a sabbatism. Therefore the American Standard Version translates "a solemn rest," as do the Revised Standard Version and that of The Jewish Publication Society. Isaac Leeser has simply "a rest." The Berkley Version is totally incorrect in translating "a Sabbath." The words are explained in Keil-Delitzsch under Exodus 16:22-31 where *shabbathon* is shown to be an abstract noun denoting "rest" while *shabbath* is the concrete, "from which it came to be used as a technical term for the seventh day of the week, which was to be observed as a day of rest to the Lord." The difference is seen where the two words occur together as in Exodus 16:23, "the rest of the holy sabbath" (the *shabbathon* of the holy *shabbath*); 31:15, "the sabbath of rest" and again in 35:2, "a sabbath of rest." Feast days had the rest characteristics of the Sabbath day, but the closest we come to having such a day called a "sabbath" is in connection with Yom Kippur, the Day of Atonement, regarding which we are told in Leviticus 23:32, "It shall be unto you a sabbath of rest." It was not, however, the custom to call all feast days sabbath days as is clearly seen in Paul's statement in Colossians 2:16 when he writes of "a holyday (American Standard Version, feast day), or of the new moon, or of the sabbath days," thus making a distinction among them.

* * * *

Question: *Will we get credit for winning souls of Jews to Christ through our giving and praying for them?*

Answer: 1 Samuel 30:24 is often quoted in this connection, ". . . as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part (share) alike." Certainly, those who "pray and pay" that others may go forth will have their share in the reaping. If everyone insisted upon being a Bible colporteur and there was no one to do the printing how could the word go forth? Paul states it beautifully in 1 Corinthians 3:6 when he writes, "I have planted, Apollos watered; but God gave the increase." Neither he that plants nor he that waters is anything since it is God who gives the increase (verse 7). But let us keep the issue straight. The reward is given to the individual for the job he does on the basis of his own labor. The question is not whether he prays or pays or proclaims. It is how

he does that particular part of the job God has called him to do, as Paul points out in verse 8. This is why he tells the Galatians, "But let every man prove his own work, and then shall he have rejoicing in himself alone..." (6:4). The same truth is set forth in the figure of running the race in 1 Corinthians 9:23-27. You become a joint-partaker on the basis of how *you* run. That is why he says only one receives the prize. It will not be yours for my running nor mine for someone else's running. It is how you run your part of the race that counts for you. Study also in this connection the analogy of the body which Paul uses in 1 Corinthians 12:12-31. Every part is necessary. The body cannot be all eyes or all hands or all feet. Many other Scriptures come to mind, but these should suffice to answer your question. Let us only point out that doing one particular job, and doing it well, is not an excuse for not doing something else which God may be calling us to do. Because I sit at my desk and answer questions or go out to preach in a pulpit does not excuse me from doing that personal witnessing which the Lord directs me to do.

* * * *

Question: *Did Paul learn directly from Jesus for two years?*

Answer: This concept is based upon Paul's statement in Galatians 1:16 and 17 that immediately after his conversion he conferred not with flesh and blood nor did he go to Jerusalem but went to Arabia. Various speculations regarding this trip to Arabia have been advanced such as his "seeking protection there from the Jews," "severing himself from pressure of the national spirit," "his first essay of foreign labor" (a sort of foretaste of his preaching the Gospel among the Gentiles), and "preparing himself in stillness for his work." The last of these seems best in keeping with Paul's statement that he conferred not with flesh and blood and is so taken by Schaff in his *Apostolic Church,* quoted as follows by Dr. Riddle in the Schaff-Lange Commentary on Galatians: "Paul's object in this residence in Arabia, as seems most probable from the context, was not to preach the gospel — but to enjoy a season of undisturbed preparation for his high and holy calling. This period, therefore, belongs more properly to the history of the Apostle's inward life; and this affords the simplest explanation of the silence of the book of Acts respecting it. It was for him a sort of substitute for the three years' personal intercourse with the Lord, enjoyed by the other Apostles."

* * * *

Question: *In Romans 2:16 and 2 Timothy 2:8 Paul says "my gospel." Why? Was his gospel different from others?*

Answer: Paul also uses the expression in Romans 16:25, but he does not claim that he has a different gospel. In fact, it is easy to see that it is not a different gospel when he defines it in 1 Corinthians 15:3 and 4. Furthermore, he points out in Galatians 1:6-9 that there is only one gospel and that if anyone preaches any other he is anathema. He also tells us in Ephesians 3:5 that the revelation which was made known to him was also given to the other apostles and prophets. The reason he calls it "my gospel" is because it was given to him by direct revelation (Ephesians 3:3) and not from men (Galatians 1:11) and he therefore speaks of it as having been committed to his trust (1 Timothy 1:11). To build up a whole system of a special "Pauline gospel" as some have done is utterly ridiculous and a complete violation of the teaching of Paul himself.

How a Jewish Mission Proclaims the Gospel!

By REV. EDWARD F. BALINT, Pastor
St. Paul's Slovak Evangelical Lutheran Church
New York, New York

THE LUTHERAN HYMNAL contains this prayer for the Jews: "O God, the God of Abraham, look upon thine everlasting covenant, and cause the captivity of Judah and Israel to return. They are thy people; O be thou their Saviour, that all who love Jerusalem and mourn for her may rejoice with her, for Jesus Christ's sake, their Saviour and ours. Amen." In spite of these typical prayers, Church history shows us that the Church has miserably failed in evangelizing the Jews. Following the third century after Christ until the era of Martin Luther and the Protestant Reformation, the Church, instead of evangelizing the Jews with the Gospel, more often persecuted them in the name of Christ. Thus, with Luther, history notes that an attempt was made to bring the Gospel to the Jewish people and the Church was renewed and blessed. But again, following Luther little or no effort was made to show the Jewish people that Christ was their Messiah and Saviour. In the years before World War 2 there is little to indicate from Church history that the Church was properly seeking to bring the Gospel to the Jewish people in Eastern or Western Europe. With the rise of Hitler to power in Europe there came a shameful massacre of the Jews and shame to the Church.

However in New York in 1894 Rabbi Leopold Cohn was converted to faith in Christ and began a mission in Brooklyn to give the Gospel to God's Covenant people, the Jews. Today, with God's help and blessing, this same Mission, known as the American Board of Missions to the Jews, has grown into a world wide Mission bringing the Gospel to the Jews. Among the many outstanding features of the Mission the most unique is its loyalty to the apostolic principle in Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Many of the Mission's unique characteristics revolve around this verse.

1. The Mission uniquely observes without shame the biblical directive, "to the Jew first."

One does not have to read many tracts and booklets published by the Mission without getting the impression that proclaiming the Gospel "to the Jew first" is the recognized order of evangelism to the lost. The logic follows that if the Gospel is not preached to the Jew first, then it is usually proclaimed to him last, which means it never reaches him at all. On the other hand, if the Gospel is preached to the Jew first, then it will in the process also be preached to everyone else. For if the Jew is reached so will others be reached. This order of evangelism was practiced by the Apostles and the first century Church which was known to be dynamic and prosperous in its witness. Regardless of how Bible commentators may seek to explain Romans 1:16 it cannot be denied that the Apostles followed the designated order of the verse. The

Mission in various ways emphasizes this order of evangelism as God's plan for the blessing of the Church.

The doctrinal importance of this order for the blessing of the Church is spelled out in the following verse: Romans 1:17, "for therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." This verse enlightened Luther to discover a personal Gospel of salvation, as well as to formulate the Doctrine of Justification by faith alone. This doctrine the Lutheran Confessions hold to be the key and central doctrine of the Christian faith.

2. The Mission uniquely cultivates a missionary fellowship with evangelical churches where Jew and Gentile believers are one in Christ.

Various forms of assistance are offered to congregations that desire to witness to the Jews through the Mission's literature program and other outreaches. In order to use the material properly one should first become acquainted with the Mission's objectives, purposes, and history. Also an acquaintance can begin by engaging a speaker from the Mission, who can, for example, demonstrate the relationship of the Jewish Passover Feast to the Lord's Supper, or offer similar programs for the congregation. St. Paul's Slovak Evangelical Lutheran Church of which I am the pastor, invited a speaker from the Mission, Dr. Walter Atkinson. Our listeners were enthused by his address concerning the Gospel in relation to the Jew in today's world.

In return the congregations and individuals can assist the Mission in its work by participating with the various designed programs of the Mission, and by making the Mission known to the Jewish brethren and other congregations. A popular program of the Mission is sponsoring a message of the Gospel to a Jewish friend. The *Shepherd of Israel*, an English-Yiddish paper, is mailed to the home once a month for a whole year.

This mutual co-operation between congregations, individuals, and the Mission can only serve to establish a greater witness to the Jewish brethren and hasten the day when the Saviour Christ will be more greatly known among His chosen people. The least that a Christian can do for his Jewish neighbor whom he professes to love, is to explain to him the saving Gospel of Christ, the Messiah, within the framework of the Jewish heritage and religion. In this delicate but blessed task, the Mission can offer the greatest of assistance and guidance.

3. The Mission uniquely serves to revive and renew the apostolic mission within the Church today.

To some degree Jewish missions, under the blessings of the Holy Spirit, are capable of recapturing for the Church the much needed apostolic zeal and spirit of the New Testament. For it is said that when a Jewish person turns to faith in Christ, he becomes not a Christian layman but a Christian missionary. He feels compelled to go and tell the Gospel to his brethren and to everyone. He will endure persecution for Christ in the spirit of the Apostles. It is obvious that every congregation in the Church today needs this apostolic missionary zeal.

Furthermore, besides nurturing an apostolic missionary zeal within the Church, Jewish missions serve to put the Church's mission in proper perspective. Many clergy and laymen are giving the impression that the missionary task of the Church is finished, and that the Church should now busy itself with the many social programs for the world's needs, or wait idly by until

Christ returns to judgment. Jewish missions can make it clear to all believers that the Church's missionary task is far from finished.

The foremost task of every believer is to confess Christ as the Lamb of God, the Messiah, to all his unbelieving neighbors and friends. Today many within the Church are ashamed to witness for Christ because they were raised on a social-ethical gospel which taught that it wasn't right to witness that Christ died for our sins and rose again for our justification according to the Scriptures. They were led to believe that it was incorrect to cling to the Bible as the infallible Word of God, able to make one wise unto salvation.

If the Church today would return to the evangelism order and spirit of the Apostles, "to the Jew first and also to the Gentiles," anti-Semitism would then fade out of the Church, and there would be less of it in the world and the Christian-Judaism dialogue would find fertile ground. The confusion within the Church regarding its mission to the world would be cast out and individual believers would not be ashamed of witnessing for Christ. The confused and decadent Church of today would become the dynamic Church, unashamed of the Gospel of Christ and believing with all her heart that Christ is the power of God unto salvation to everyone that believes!

Pastors Involved In Effective Witness

(Continued from Page 7)

an appreciative and audible "Amen" when I concluded reading a Hebrew prayer from the *Haggadah*. It was his first time to enter a Protestant church, and he had also brought his wife and adult son, because of the personal invitation of the Pastor who had previously befriended and witnessed to him.

Interpreting my ministry to be that of breaking down prejudice between Gentiles and Jews, he remarked, "You're a good will ambassador." However, the aspect of my message proving the Messiahship and deity of Jesus he could not accept, asserting, "I know my Bible."

Among other Scriptures we turned to Isaiah 9:6. When we came to that part of the verse that reads, "his name shall be called . . . The mighty God, The everlasting Father," he became speechless, reading no farther. It was as though his breath was taken from him. Finally he commented, "I'm going to look this up in my Hebrew when I get home." Our discussion continued for at least an hour. He wanted to limit our consideration of Scripture to the Torah however, since he believed that only Moses was inspired, saying that the Prophets were dreamers. Pray for this precious son of Abraham to become " a child of Abraham" by faith in his own Hebrew Scriptures.

In another city where I was holding services we were told of a Jewish woman who had received the witness of the Pastor's wife and had confessed Christ as her Messiah and Savior. However, weeks had passed and she had not once attended church. Hearing of this, I felt constrained to visit her. The Pastor and I rejoiced to discover that she was most responsive to the instruction of God's Word and was strengthened to meet another Jew who believed in Jesus. She simply needed encouragement, and arrangements were made with the Pastor for her to attend Sunday school and church the next Sunday with her children.

We thank God for the many pastors and their wives whom we meet who are actively concerned and involved for the salvation of Christ's kinsmen after the flesh.

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

Gospel by Radio. "The Chosen People Broadcast" is maintained in the United States and Canada and a radio ministry is beamed to Europe and Israel.

SOME OF OUR REGULAR MEETINGS

NEW YORK HEADQUARTERS: **Sunday** 3:30 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 10:30 a.m. Sunday School. **Monday** 1:00 p.m. Mother's Class and Kindergarten. **Tuesday** 7:30 p.m. S.T.O.P. (Spiritually Taking Off Pounds). **Wednesday** 7:30 p.m. Dorcas Society, 1st and 3rd weeks; College Age Group, 2nd and 4th weeks. **Thursday** 7:00 p.m. Adult Bible Class; 4th **Thursday** Family Night. **Friday** 3:00 p.m. Boys and Girls; 7:00 p.m. Teenagers.

LONG ISLAND. HUNTINGTON STATION, 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Tuesday** 11:00 a.m. to 2:00 p.m. Hobby Craft and Ladies' Bible Class and Children's Class. **Friday** 4:00 p.m. Children; 7:00 p.m. Children and Teens; 8:00 p.m. Adult Bible Class. **Third Saturday,** 7:00 p.m. Messianic Youth Fellowship. **First Sunday,** 3:00 p.m. Hebrew Christian Forum. **Fourth Sunday,** 3:00 p.m. Hebrew Deaf Fellowship.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Tuesday** 10:00 a.m. Old Testament Bible Class, Nursery; Heart to Heart Hour Chapel, 7th Street and Flower, Phoenix. **Thursday** 7:30 p.m. (except 3rd Thurs.) Jewish Evangelism Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301, Phoenix. **Third Thursday** 8:00 p.m. Monthly Fellowship for Jews and Christians, Valley Garden Center, 1809 N. 15th Ave. Phoenix. Monthly Prayer Meeting, Call for information Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday,** Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

KANSAS, PRAIRIE VILLAGE, BETH SAR SHALOM **HEBREW CHRISTIAN FELLOWSHIP CENTER** 4004 W. 66th Street. **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Blvd. St. Louis Park; **First Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 7:00 p.m. Family Night Supper. **Second** and **Fourth Friday** 8:00 p.m. Bible Study Fellowship. **Saturday** 10:00 a.m. to 1:30 p.m. Childrens' Classes. Phone 929-2036.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually **last Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 W. Northwest Highway: **Second** and **Fourth Friday** 7:30 p.m. Bible Class for interested Jews. **Saturday** 2:00 p.m. Youth Activities; 6:30 p.m. Fellowship Dinner; 7:30 p.m. Bible Discussion Class for Jews and Christians. Quarterly meetings in Houston. Send for weekly Newsletter announcing activities. For information phone 214-369-3274.

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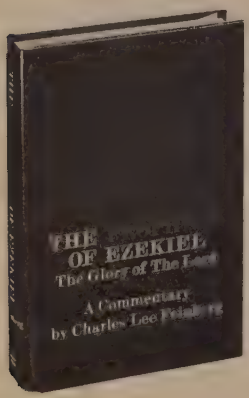
The Prophecy of Ezekiel



In this extensive work, Dr. Feinberg has provided a valuable, chapter by chapter commentary on Ezekiel. Each chapter in the author's book parallels the same chapter in Ezekiel, with helpful comments and guidance throughout. Vague portions and controversial sections are given extensive treatment, not only offering the author's viewpoint but also expanding upon other possible interpretations.

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ANNUAL REPORT

THE CHOSEN PEOPLE

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FEBRUARY • 1970

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20 cents a copy $1 a year

Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"We are laborers together with God." Paul, in writing this to the believers in the church at Corinth, pointed out a vital spiritual truth. The Corinthian church was being split by factions, not over doctrine but over personalities. Actually, it was self-indulgence!

> For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? (1 Corinthians 3:3, 4)

Paul and his companion Apollos were the figureheads of two of the factions which threatened to rend the church. With delicate firmness Paul showed that neither he nor Apollos was vital to the church's life. They were like gardeners working together. One planted and the other watered; but neither of them created the living plant nor made it grow. That was God's work. As far as the source of life was concerned, they were nothing.

> Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase (1 Corinthians 3:5, 6).

It is evident that God alone gives life and growth, but the man who plants and the one who waters have important functions. They don't create life but they do provide for its nourishment, but more than that the two operations are actually one job. They are partners working together. Why should one be pitted against the other?

> Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God . . . (1 Corinthians 3:8, 9).

"Laborers together with God" — it is not a partnership of two, but three! As we present this, our Annual Report issue, to the members of *The Chosen People* family, we rejoice over this blessed truth, "laborers-together." Our Lord had instructed his disciples to "pray ye therefore the Lord of the harvest, that He send forth laborers into his harvest." This is what He has done. He has sent us as "laborers into His harvest." In New Testament days farming was not done by machinery; laborers were needed. It was hard work and only by the sweat of the brow could the soil be tilled. Harvests of souls

are still reaped this way, by laborers going into the harvest field and working hard wielding the Lord's scythe!

Jewish mission work is hard but the task is made infinitely lighter and more joyous because of our partners upholding us in prayer. You who "stand by the stuff" are not only faithfully watering the seed which we plant, you provide the seed and also the scythe. You are "laborers together" with us. Look at the figures on pages 10 and 11. Aren't they amazing? Every penny is the provision by our Lord through the Lord's people. Every penny indicates the careful and prayerful stewardship exercised by our Board of Directors. We have not issued frantic appeals; they were not necessary. You, our partners, kept the communication lines open; while you were in conference with Him you received your instructions! We received the tools, and are enabled to sow the seed, while you still water it with your prayers.

"We are laborers together *with* Him." Our Lord has many Names, but one of the most precious is "Emmanuel—God with us!" When He commissioned us He said, "Lo, I am with you always." We know what "sweat of the brow" is, but "He sweat as it were drops of blood." Ours is the privilege of working together with Him. But the converse is also true; He works with us. This has been the history of the American Board of Missions to the Jews, and we are daily reminded of His gracious provisions.

Missionary Training Center Provided By Our Lord

During the past year our Board has considered the growing needs of the Mission. We have needed additional quarters, especially because of the training program. It is almost impossible to find suitable living quarters in the New York Metropolitan area without paying exorbitant rentals. We entered into a contract of sale for a building in Stony Point, New York. However, no matter how we tried we couldn't please the officials. Since we didn't want to go to court, this door was closed. Then the fires in our Brooklyn buildings made it imperative that we get new space to provide storage for our growing literature ministry. We learned that a Carmelite Novitiate, which was already zoned for our purposes, was on the market in Nyack, New York. The asking price was $175,000. Several members of the Board of Directors, as busy as they are, gave up a week-end day and drove to Nyack where the premises were carefully examined and evaluated. Even though it was a good buy, it was a great deal of money, and the Board of Directors instructed me to see if some other place was available. It looked impossible. We questioned whether we were in the will of the Lord in making this move.

I spoke to our Rev. Daniel Rigney, who showed us through the novitiate, and told him to be in touch with Mr. Rosen, our director of missionary training, to look further for a suitable place. I outlined an acceptable area to him "as far south as Perth Amboy, New Jersey, and also Staten Island.

The following Thursday afternoon Mr. John Camp, owner of radio station WPOW Inc., wanted to make a business call to a customer at Central Park South in Manhattan. Somehow or other his cab left him at Central Park West at 72nd Street. Since Mr. Camp had for sometime wanted to see the Mission, he took this opportunity to visit us. The first person he met was Mr. Rigney, who asked if I could see our visitor. I was eager to meet him but was engaged for 15 or 20 minutes, during which time Mr. Rigney took Mr. Camp through the building.

As Mr. Rigney showed him the crowded quarters of our printing and mailing department, and the missionary training department, he told of our search for additional quarters. "Why don't you use our building?" asked Mr. Camp. "Station WPOW is located on 11 acres in Staten Island. On its facility there is a ten-bedroom house which we cannot sell or use." When we asked about rental, he replied, "Just maintain the building and pay the taxes!"

Truly this is the Lord's working and we wait on Him to guide us in the provision for our additional quarters and to meet our every need. We are amazed at His constant care for us. How can we ever begin to render unto Him that which is due His glorious Name?

Pray For "Christ In The Passover" Telecast

It is because of the fact that "we are laborers together with Him" that our Board of Directors has approved a project which, if the Lord tarries, will reach more Jews with the Gospel with this single effort than the total we have reached during the last ten years of our continually growing ministry. By the time you read this, we should be ready to audition the first full-color proofs of our projected "Christ in The Passover" telecast. We propose to purchase prime evening television time in one of the largest Jewish population centers in the United States, and expect to advertise the program in *T.V. Guide* and in the local newspapers.

Two years ago, the Rev. Terry Delaney, who is missionary-in-charge of our Mountain States District, made a telecast of "Christ in The Passover" at Calvary Temple in Denver, Colorado. He worked on a minimum budget and the telecast was broadcast at the regular Sunday morning service. In spite of the fact that this is a poor time for reaching the Jewish people, an accurate survey showed that 10 per cent of the Jewish people of Denver viewed the telecast! If the same ratio of listeners to the Jewish population view the new program as did in Denver, then at one time 60,000 Jewish people will hear and see the Gospel. It is our expectation that not 10 per cent but, because of judicious advertising, 20 per cent will see the program. Think of it — over 100,000 Jewish people being confronted with the claims of the Lord Jesus Christ at one time!

We realize that the total cost of the project will be initially high, but, dollar for dollar and person for person, it will be the best investment we have ever made. Remember also that at least three times as many Gentiles as Jews will hear and see the demonstration.

Please pray for this project. We expect to be able to give a full report about it in the March issue of *The Chosen People*, but we urgently request your prayers. The enemy is alert and aware; pray that the Lord will confound him. It is our hope to have this program telecast in every large center of Jewish population in the United States as the Lord leads and provides. We confidently expect this because "we are workers together with Him."

Faithfully yours in His Service,

Daniel Fuchs

DIAMOND JUBILEE CONGRESS ON

PROPHECY

IT IS WITH MUCH JOY that we announce another great Congress on Prophecy, sponsored by the American Board of Missions to the Jews, Inc., and to be held in the greater New York area the week of May 17 to 24, 1970, the Lord tarrying. This Congress will take on a greater significance since we are now celebrating our Diamond Jubilee Year. It was in this city that our Mission was founded 75 years ago.

When Rabbi Leopold Cohn began this witness in 1894 his concern for the salvation of the Jewish people was undergirded by his confidence in the promise-keeping God. "Hath he spoken and shall he not make it good?" (Numbers 23:19). This was Balaam's testimony and it was also the assurance of Dr. Cohn. From the very beginning of our ministry the prophetic Word has been a source of strength and assurance. God will perform that good thing which He has promised to Israel (Jeremiah 33:14) and not only to Israel, but also to His Church and the nations. Therefore, this Congress on Prophecy, held in our Diamond Jubilee year, becomes the occasion for a reaffirmation of the great truths which have always been the comfort and the hope of God's people. Such a reaffirmation is greatly needed in these days of apostasy and moral spiritual decline.

We will be privileged to have as our speakers seven outstanding Bible teachers. They are choice servants of God to whom He has given the ability to "rightly divide the Word." Our speakers will be:

E. SCHUYLER ENGLISH, LITT.D., *President*, Pilgrim Foundation; *Chairman*, Scofield Editorial Committee.

CHARLES LEE FEINBERG, Th.D., Ph.D., *Dean, Professor of Old Testament and Semitics*, Talbot Theological Seminary.

ALDEN A. GANNETT, Th.D., *Minister-at-large*, Unevangelized Fields Mission.

CLARENCE E. MASON, JR., Th.M., D.D., *Scofield Professor of Bible Exposition*, Philadelphia College of Bible.

STEPHEN F. OLFORD, D.D., Litt.D., *Pastor*, Calvary Baptist Church, New York City.

CHARLES H. STEVENS, D.D., *President*, Piedmont Bible College; *Pastor*, Salem Baptist Church, Winston-Salem, N.C.

JOHN F. WALVOORD, A.M., Th.D., *President*, Dallas Theological Seminary.

By Rev. EMIL D. GRUEN, D.D.
Conference Secretary

These speakers, together with our own Missionaries who will also minister during the Congress, will be a source of inspiration, blessing and missionary challenge.

The Congress sessions will be held in three great churches in the metropolitan New York area.

Calvary Baptist Church, N. Y. C.
Dr. Stephen F. Olford, Pastor

Franklin Avenue Baptist Church, Malvern, N. Y.
Rev. Martin T. Geehan, Pastor

Long Hill Chapel, Chatham, N. J.
Rev. Leroy C. Webber, Pastor

We hope that many of our Mission friends will begin now to make arrangements to attend the Congress. Plan to bring or send your Pastor. He will be strengthened and inspired in his ministry, and you and many others will be greatly benefited as he proclaims the Word of God with renewed vision and faith. We will do all we can to assist you in your planning. Send the coupon below for the program brochure and any further information you may need.

Rev. Emil D. Gruen, D.D., Conference Secretary
American Board of Missions to the Jews, Inc.
236 West 72nd Street, New York, N. Y. 10023

I am interested in the Congress on Prophecy.

Please send further information and the program brochure when ready.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

1157 Jewish Homes Contacted

By Daniel C. Rigney
Resident Minister
New York Headquarters District

From October 30 to November 18, 1157 Jewish people received a witness! This was done by the mailing of our Jewish art calendar to people who had responded to the ad we placed in the *New York Times* religious page. The *New York Times* is one of the world's largest newspapers and has a circulation that goes around the country. The first time the ad was run, the *Times* made two errors in identifying our organization. They listed us as the Bar Sar Shalom, and they had our address 336 instead of 236 West 72nd Street. This was brought to their attention, and they ran the ad again free of charge at a later date.

Many people responded by mail and telephone for the Jewish calendar. They called for calendars for themselves and their friends as well. Requests came in from Jewish homes all over the United States and seven came in from foreign countries.

The calendar includes a list of the Jewish holidays, the candle lighting times, the reading from the Torah and the Haftorah, and the explanations of Jewish holidays according to common rabbinical interpretations. Besides having these items of Jewish interest, the calendar includes a clear Gospel witness. Isaiah chapter 53 is on the back page, and each month the calendar mentions a pamphlet which can be ordered. These pamphlets are written specifically for unsaved Jewish people.

The recipients of the calendar also received a tract and a letter. Many people have called requesting additional information and literature. Please pray for wisdom as we follow up on these contacts who have received the witness of the Jewish art calendar.

A Perfect Description Of Messiah!

By Jonas J. Cohen
Field Evangelist, New York

The opportunities afforded the Field Evangelist for service among the Jewish people are numerous. I would like to share with the *Chosen People* family an experience I will long remember.

It had been my privilege to present the work of the American Board of Missions in a church. The pastor wanted me to meet a very fine young Jewish couple who were his personal friends.

The pastor had arranged a dinner party at the home of a Christian family. When introductions were over we sat down to a most pleasant evening. Mr. and Mrs. L were Reformed Jews but acquainted with the thinking of Orthodox Jewry. They were extremely curious as to why I, a Jewish

person, trusted the Lord Jesus Christ for my salvation.

I gave them my testimony and told them that when I was a young boy I was required to attend Hebrew school. It was there I learned that the Jewish people were expecting a Messiah Who would come someday and put an end to our persecution. As I grew to young manhood it never occurred to me that the Messiah I had heard of and the Lord Jesus were one and the same.

They listened intently as I reminded them of the method of Jewish worship prior to the destruction of the temple in 70 A.D. I pointed out to them that, according to the Law of Moses, the Israelite on various occasions was obliged to bring an animal to the Priest, and he in turn offered it up to God as a sacrifice. Only once a year on Yom Kippur, the Day of Atonement, the High Priest went into the Holy of Holies with the blood of an animal and offered it up as an atonement for sin.

"We Jews still observe Yom Kippur," I added, "but not in the same way. Listen to this verse from the Torah."

> For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. (Leviticus 17:11)

"Has God changed?" I asked. They didn't think so. We were then called to dinner and continued our fellowship around the table. Mr. L asked some very good questions, one of which was, "If God loves us, why the Vietnam war?" The pastor, who had witnessed to him quite frequently prior to our meeting, answered his questions satisfactorily.

The pastor and I presented God's plan of salvation to them. I had with me the Old Testament published by the Hebrew Publishing Company. (This version is accepted by many Jewish people.) I then asked Mrs. L to read the 53rd chapter of Isaiah aloud. She did so, and before she was half-way through Mr. L interrupted, "My wife is reading the New Testament!"

We assured him that it was the Old Testament. The pastor, our Christian friends, and I were thrilled and praised God that this son of Abraham could see a perfect description of the Lord Jesus, the Messiah of Israel, in this portion of the Old Testament.

Continue to pray for the salvation of Israel. Experiences of this kind are made possible because God answers prayers.

Peace To A Troubled Daughter Of Jacob

By Robert E. A. Miller
Missionary-in-Charge, Washington, D. C.

"Now I am a completed Jew because I have believed my Messiah and trusted in Him to forgive me." This was the clear testimony of Mrs. S on Mother's Day evening when it was my privilege to baptize her.

During the past several months Mrs. Miller and I visited Mrs. S at her request. Many phone calls gave opportunity to help her through deep periods of depression, due largely to childhood traumas and, more recently, to extremely unfavorable home conditions. Now, praise God, where psychiatrists have failed, Jesus the Messiah has been triumphant in bringing deep peace of soul to a troubled daughter of Jacob.

Others had shared their Christian witness in months previous to our contact with Mrs. S. God is pleased to use many links in forging the testimony to His ancient people, Israel. Please join us in prayer for the husband and two teen-age daughters who remain militant in their opposition to Messiah. Mrs. S will need continued counsel and much prayer as she seeks to live for Messiah at home.

A Jewish Doctor Seeks The Great Physician

By Thomas S. McCall
Missionary-in-Charge, Dallas, Texas

The average Jewish person feels that only an uneducated or an unscrupulous Jew would ever become a Christian. Indeed, it is true that "not many wise men after the flesh, not many mighty, not many noble are called," either among the Jews or the Gentiles. However, we do meet highly educated Jewish people who will seriously consider the claims of Jesus Christ upon their lives.

Some weeks ago a Jewish physician, whom we shall call Dr. N, telephoned our office and inquired about our beliefs. He said that he and his family had driven past our Beth Sar Shalom Center, noticed our sign, and wondered what a Hebrew Christian Fellowship was. I explained to him that we were a group of Jewish and Gentile believers in God and in His Messiah the Lord Jesus Christ, and that we studied the Scriptures informally within a Jewish framework. He said that he was most interested and that he and his wife would try to attend our meeting the following weekend.

However, Dr. N called a few hours before the meeting and said that he was on call that night, and that he would not be able to attend. Some days later, I felt constrained to visit Dr. N at his office. In the Lord's providence, I was able to see him and his wife since she happened to be in the office at the time. In our conversation, he expressed to me that he had often wondered why neither the synagogues nor the churches seemed to study Christ and the New Testament in the context of Jewish origins. He was fascinated when he discovered that is precisely what we strive to do at Beth Sar Shalom.

The next Saturday evening Dr. N, his wife, and their three children showed up at our meeting. Dr. and Mrs. N participated actively in the small discussion groups, and the children said that they greatly enjoyed the activities of the youth meeting. The family came the following night and told us that they wanted to be regular in their attendance at Beth Sar Shalom.

Dr. N informed me that he was just now becoming aware of how much he had missed when he had studied the Old Testament in his preparation for the Bar Mitzvah. We are currently studying the great Messianic prophecies, and he indicated considerable amazement over the extensive amount of truth concerning the Messiah which is in the Old Testament Scriptures. We trust that you will pray with us for Dr. N and his family.

Jewish Notes

By ALTHEA S. MILLER

Cold Pogrom

A prominent Polish-Jewish journalist, Jerzy Ros, interviewed in Haifa said that "soon there will be no Jews left to speak of in Poland." The writer, his dentist-wife and two teenage sons began making plans to leave their native Poland two years before they were permitted to go. Then, only because he made enough money on a non-political book (the only safe kind of book to write in that country, Mr. Ros says) were they able to pay all the "fees" required of Jews leaving Poland.

Mr. Ros believes an announcement, made early in 1969 by the government to the effect that any Jews remaining in Poland by September would be unable to ever leave, was designed to make them "hurry and get out" by being willing to pay any amount of money and possessions to expedite leaving. Writer Ros believes that any Jews in Poland who once tried to live and work with Communism are now convinced that Communism and anti-Semitism are not contradictory terms.

Election

Well-known Jerusalem mayor Teddy Kollek was re-elected to the post by 27 of the council's 31 members. One representative of the Iraqi immigrants and the three National Religious Party members abstained.

Citizenship

The decision of the U.S. Supreme Court upholding dual citizenship for Americans in Israel found welcome response in that country. Authorities there said this one factor alone would be a positive help in absorbing American settlers in the land.

With these arrangements American settlers would be able to fully participate in Israeli life, including government and military, without endangering their American citizenship or cutting off contacts with their families in the States.

If Not Now, When?

After a silence of many years, Russian Jews, notably from the Georgian sector, have asked that any Jew who wishes to leave Russia for Israel be permitted to do so at once. This time the Jews identified themselves by signing the petition and quoting from a contemporary of Jesus, Rabbi Hillel, who is known in the Sabbath Prayer for his: "For if I am not for myself, then who will be? And if not now then — when?"

It certainly must be clear to the government of the USSR that the Jews in that nation are the one remaining important minority group the Kremlin has not been able to integrate.

Seventy-Fifth Annual Financial Report

American Board of Missions to the Jews, Inc.

This report shows the allocation of the receipts and disbursements of the Operating Fund for the fiscal year ended September 30, 1969, as recorded on the books at Headquarters.

Respectfully submitted,

WILLIAM J. CAMPBELL, *Treasurer*

RECEIPTS

Funds:		
General		$1,079,282.86
Branches:		
Brooklyn, N.Y.; Chicago, Ill.; Columbus, Ohio; Coney Island, N.Y.; Dallas, Texas; Denver, Colo.; Flushing, N.Y.; Hollis, N.Y.; Huntington, N.Y.; Kansas City, Kan.; Levittown, N.Y.; Los Angeles, Calif.; Miami, Fla.; Minneapolis, Minn.; New York, N.Y.; North Jersey, N. J.; Philadelphia, Pa.; Phoenix, Ariz.; Pittsburgh, Pa.; Rochester, N.Y.; San Diego, Calif.; San Francisco, Calif.; South Jersey, N.J.; Washington, D.C.		85,461.51
Foreign Missionary and Relief Work		10,651.62
Missionary Literature:		
The Chosen People	$ 21,260.00	
The Shepherd of Israel	1,909.00	
Bibles, New Testaments, and Tracts	18,468.19	41,637.19

DISBURSEMENTS

Missionary and Evangelistic:		
Branches:		
Salaries and other expenses		$ 621,381.79
Other general missionary activities in the United States of America:		
Salaries — missionaries and field workers, retirement insurance and social security, transportation and other expenses		127,083.41
Foreign Missionary and Relief Work:		
Israel, South America, European and Canadian fields		61,896.45
Missionary Literature:		
The Chosen People	$ 83,632.70	
The Shepherd of Israel	15,638.56	
Bibles, New Testaments, and Tracts	77,579.84	176,851.10

Student Training and Missionary Institute	2,182.80
Bible Conferences	4,701.26
Children's Work	1,999.16
Relief for Needy Christian Jews	1,168.99
TOTAL RECEIPTS	$1,237,533.88

ACCOUNTANTS' CERTIFICATE

American Board of Missions to the Jews, Inc.:

We have examined your accounts maintained at Headquarters for the fiscal year ended September 30, 1969. Our examination was made in accordance with generally accepted auditing standards, and accordingly included such tests of the accounting records and such other auditing procedures as we considered necessary in the circumstances. It was not practicable for us to extend our examination of contributions beyond accounting for the receipts as recorded.

Our report thereon includes financial statements covering not only the receipts and disbursements of the operating fund, as set forth herewith, but also your trust funds and investment fund. The accounts are kept on a cash basis with the costs of certain building renovations amortized annually. Assets such as furniture and fixtures, office and motor equipment, have been expensed upon acquisition.

In our opinion, the accompanying statement presents fairly the cash receipts and disbursements of the operating fund for the fiscal year ended September 30, 1969.

PATTERSON & RIDGWAY
Certified Public Accountants

November 12, 1969
New York, N. Y.

The Chosen People Broadcasts		54,644.98
Student Training and Missionary Institute:		
Jewish students supported in part or in full, in training for Jewish Missionary work; also maintenance of Missionary Institute		21,776.55
Bible Conferences		27,872.37
Children's Work:		
Evangelistic, educational, handicraft and recreational supplies, outings, and Camp Sar Shalom		14,831.63
Relief to Needy Christian Jews		14,246.34
TOTAL MISSIONARY AND EVANGELISTIC DISBURSEMENTS		1,120,584.62
Administration:		
Salaries — Administrative and Office	93,379.53	
Leopold Cohn Memorial Building:		
Maintenance, fuel, building supplies, insurance, repairs, replacements, etc.	12,200.26	
General:		
Maintenance, equipment, supplies, postage meter, postage, printing, stationery, legal and auditing fees, and all items not properly chargeable to other classifications	46,876.84	
TOTAL ADMINISTRATION DISBURSEMENTS		152,456.63
TOTAL DISBURSEMENTS		$1,273,041.25

"Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chronicles 29:13).

Highlights of the Phoenix Work

by RUTH A. BACKUS
Missionary, Phoenix, Arizona

Miss Backus' mobile home used for Jewish Evangelism class and Prayer Meetings

SINCE March of 1959 the Phoenix Branch has ministered to Jews, Christians, and Gentiles through Monthly Fellowships, Bible classes, Jewish Evangelism training classes, and last but not least, through personal home visitation and telephone ministry.

For two years before my arrival in Phoenix, a monthly prayer meeting was held by Mrs. Alfred Henderson (a Hebrew Christian) who gathered pastors and laymen together asking the Lord for a missionary in the area. These meetings have continued faithfully since I have come and it is always an encouragement to have these friends intercede with me on behalf of the work and individual contacts. There are others locally as well as throughout the world who cannot attend the meetings but who consistently pray with us for specific needs as they receive the prayer request letters. Without this prayer support there would be none of the afore mentioned ministries.

It has also been a privilege to teach Christians from other areas how to testify to the lost sheep of the house of Israel. Mr. John Kinder is a Christian businessman in Tucson and has many opportunities to witness to Jewish businessmen. A pastor in Phoenix informed me of Mr. Kinder's concern for his associates and as a result we have spent many profitable hours together of training. He now continues his studies through using recorded tapes of my weekly training classes. A prayer group has been formed in Tucson, and this, with the cooperation of a retired minister seeking to witness, brings encouragement in that corner of the field.

Several couples who have attended training classes have moved to other cities, and one of these couples continues to study via tapes which are mailed to Las Vegas. During our annual Prophetic Conference at The Firs in Washington, another woman asked to receive the study tapes. She is seeking to witness to Jewish people in British Columbia.

My chief joy in this phase of the Phoenix work has been to see Christians put into practice the things they have learned, thus multiplying the testimony. Most of the class members are actively witnessing while training, so share their problems and questions. They can minister to Jewish people that I could never

meet. I have also been thankful that several young people who took this training have become full-time missionaries to the Jews, as Rev. and Mrs. Paul Deal in Sao Paulo, Brazil.

In the beginning years meetings for Jewish people were held in Mrs. Henderson's home; then, in 1964 Dr. and Mrs. den Arend (our Field Evangelist) helped to begin the Fellowship for Jews and Christians (Beth Sar Shalom) which has been meeting in various Christian homes in the area. During the spring of 1969 we felt led to move the meetings to a public hall and our first meeting in the fall was held in the Valley Garden Center. We were greatly encouraged by the response to this meeting and trust that more of our Jewish friends will hear the Gospel.

Jewish Evangelism Class

For the past three years one of the highlights of the work has been the annual banquets. At our last banquet, Dr. Daniel Fuchs showed his slides of Israel. There were 225 in attendance, one third of whom were our Jewish friends. The monthly fellowship meetings also average about one third who are Jewish people who come with their Christian friends. We often have unsaved Gentiles attending, sometimes brought by their Jewish friends, and it is a joy to witness to them.

Valley Garden Center
(Meeting place of Fellowship)

The greatest joy is experienced when we know that precious souls have been born into the Kingdom of God through faith in our Lord Jesus Christ, and then follows the responsibility of nurturing them until they become reproducing Christians.

Fellowship for Jews and Christians

Prayer Requests

I would covet your prayers for many Jewish people in the Phoenix area who have heard the message clearly, but who have not accepted Christ as yet. There are several who reportedly had made decisions who later confessed that they did so for other motives and now deny it. Pray that I may be able to minister to these people and continue to gently lead them to Christ.

I am so thankful for answers to prayer on behalf of some of our Jewish believers who have passed through deep testing in recent months, and I would ask that you continue to pray for each one that their lives may be fruitful unto the praise of God's glory. Do pray for Mr. and Mrs. John Kinder. He is a Christian businessman in Tucson and is developing the work in that city.

I pray that God will raise up a band of believers who will be willing to pay the price that is required for persevering intercession that we in the front lines may accomplish our task.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *What do Jewish authorities say about the existence of genealogical records?*

Answer: The authority for the following statement is Dr. Emil G. Hirsch, who, at the time he wrote the article on GENEALOGY for *The Jewish Encyclopedia,* was Professor of Rabbinical Literature and Philosophy in the University of Chicago. "It is assumed that under Herod I all genealogical rolls kept in the Temple were destroyed.... The loss of official genealogies was deeply deplored as a calamity . . . Of spurious genealogies . . . Jewish Literature has a goodly number to show. . . . Yet this is not proof that all the pedigrees current among the Jews were of this class. . . ." *The Standard Jewish Encyclopedia* gives the following: "Although later (after the talmudic age) some families continued to claim Davidic origin, authentic g.'s (genealogies) bridging the ages were unknown. . . . It is improbable that the g. of any Jewish family today can be demonstrated authentically beyond the late Middle Ages."

* * * *

Question: *How can you show a Jewish person who accepts only the first five books of the Bible that the rest of it is equally inspired?*

Answer: This may be done first of all from the internal evidence of the Scriptures: (a) The Torah itself lays down the test for future Divine revelation. Study Dt. 13:1-5 and 18:20-22. (b) Expressions such as "the Lord said," "the Lord spake," and "the word of the Lord came," occur hundreds of times all the way through. One estimate gives 680 times in the books of Moses, 196 in the Poetical Books, 418 in the Historical and 1,307 in the Prophetical. (c) The writers themselves were conscious of Divine inspiration regarding themselves and others. See 2 Sam. 23:2; Jer. 1:7, 9; Hab. 2:2; Dan. 9:2, 22; Ezra 1:1; 2 Chron. 36:22; etc. (d) The unity of teaching and prophecy throughout the three divisions of the Hebrew canon unite them as one.

External evidence from the Talmud, the Midrash and rabbinical writings bears testimony to the fact that all three divisions were considered equally inspired.

An example from the Talmud: "Sectarians asked Rabban Gamaliel: Whence do we know that the Holy One, blessed be He, will resurrect the dead? He answered them from the Torah, the Prophets, and the Hagiographa . . ." The references used are Dt. 31:16; Isa. 26:19; and Cant. 7:9 (SANHEDRIN 90b).

An example from the Midrash: "R. Akiba said: Far be it from anyone in Israel to dispute that The Song of Songs renders the hands unclean, for the whole world only existed, so to speak, for the day on which The Song of Songs was given to it. Why so? Be-

cause all the Writings are holy, and this is the holy of holies." (MIDRASH RABBAH on THE SONG OF SONGS I.1, 11.) The "Writings" is a reference to the third division of the canon. In order to prevent the sacred Scriptures from being handled disrespectfully the Rabbis ordained that they rendered the hands unclean.

A statement from *The Jewish Encyclopedia*: "Jewish tradition adopts the view that every word of Holy Writ was inspired by the Divine Spirit. This Spirit is believed, in every case, to have rested upon a prophet; and, consequently, every Biblical book was said to have been written by a prophet. . . . Just as all prophecy came from Moses, so all Holy Writings began in the Torah; for there is nothing in the Prophets or the Hagiographa that is not at least suggested in the Torah. . . . Like the latter (the Torah), the Prophets and the Hagiographa came from God Himself." (Article on BIBLE CANON.)

* * * *

Question: *I need your help in understanding Jeremiah 24 (about the two baskets of figs). I always believed that all Israel would be saved, but here, talking about the figs, God shows ONLY ONE GROUP WILL BE BROUGHT BACK TO BE BLESSED, those who went into captivity in Babylon.*

Answer: We need to discern here between the immediate and the ultimate fulfillment. The immediate is gathered directly from the context and the ultimate from what is intimated in the context as compared with other prophecies.

The time is specifically given as after the captivity under Nebuchadrezzar had begun (verse 1) and Zedekiah had been appointed king (verse 8). The prophecy deals, in the first place, with God's people at that time and the future immediately related to it. Two classes of people are in view. The first group consists of those who were taken into captivity and the second includes Zedekiah, his princes, those that remained in the land and those that fled to Egypt to avoid the coming judgment. These classes are represented by two baskets of figs, one good and one bad. The "good" and the "bad" relate not so much to the character of the people as to the prophecies regarding them. This is seen in verse 5 where God says that He placed the one group in captivity for their good; and the statement in verse 6, "I will set mine eyes upon them for good." The prophecies themselves also evidence this. The good results are to begin already in Babylon, and such was the case resulting from the ministry of Daniel and Ezekiel especially, as history itself verifies. The same is true regarding the prophecies for bad. These were based on the previously given word in Deuteronomy 28 which is applicable to all Israel as well. However, in this instance a necessary distinction was made for that immediate time. Those who returned under the promise of the blessing did not maintain their integrity and so later came under the same curse as the others. Thus *all* Israel became scattered, and it will require "the time of Jacob's trouble" (Jeremiah 30:7) to bring in the ultimate fulfillment of verses 6 and 7 which, according to Deuteronomy 4:30, will be "in the latter days." Jeremiah 30:3 specifically includes all Israel under the unmistakable designation "my people Israel and Judah," while verse 11 shows the scattering and punishment for all. In speaking of the final restoration the Lord, in Amos 9, includes both the "house of Jacob" and "the house of Israel" in the statement "my people Israel" (verse 14) and promises again to plant them and pluck them up no more.

ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER II

"IN THE TENTS OF SHEM"

The second prophecy of the Messiah in the Old Testament is like the first, in that it is the utterance of a blessing in the midst of a curse. When Adam fell, God gave the first prophetic promise in Genesis 3:15 concerning the woman's seed and his victory over the serpent, Satan. When Noah fell, the prophecy was given in Genesis 9:25-27: "And he said, Cursed be Canaan: A servant of servants shall he be unto his brethren. And he said, Blessed be Jehovah, the God of Shem; And let Canaan be his servant. God enlarge Japheth, And let him dwell in the tents of Shem; And let Canaan be his servant."

The occasion was the shame of Noah and the sin of Ham. Noah himself is the prophet and in his prophecy he lays down the outlines of the moral character of the nations yet to be born from his sons: the sensual nature of Ham and his descendants making them subservient; the ideal and broad nature of Japheth and his progeny; the spiritual nature of Shem and his offspring. Of Ham have come the servile peoples, the Phoenicians, Egyptians, Ethiopians, and Canaanites; of Japheth the nations of influence in government, art, and the humanities; of Shem, the nations of religion. Almost all Jewish and Christian interpreters have seen in this passage a prophecy of the Messiah.

In treating this passage with special reference to Shem we see three great truths. In the first place, there is indicated

The Repository of the Truth

When God is designated as the "God of Shem" it is the first place in Scripture where God is called the God of any individual. It denotes peculiar relationship. It signifies that God has entered into a vital and spiritual bond with this individual. There has been a definite choice and it is the purpose of God to use such a one to His glory. From this time on, Shem is the center of Bible and redemptive history. God will use him for the channel of the Messiah and the salvation of man. How can we explain God's choice of Shem over his two brothers? The love of God alone can explain His choice of any individual, and account for His making Shem the repository or preserver of the truth.

A story to illustrate comes to my mind. Two men were riding together. As they were about to separate, one of them said to the other: "Do you ever read your Bible?" "Yes, but I get no benefit from it, because, to tell you

the truth, I feel that I do not love God." "Neither did I," said the other, "but I found from the Bible that God loved me. And He loves you, too, my friend." This was something that man had never thought of before. He began to read the Bible as he had never read it before. Though it is written so plainly in the Scriptures, men still marvel and will not accept the truth of God's love. Yet it was this love which touched Shem to make his life a channel for spiritual truth and blessing.

The prophecy of Noah points out, in the second place,

The Revealer of the Truth

In this seed of all future prophecy which contains practically the prophetic history of the world, the emphasis is on Japheth and even more so on Shem. The blessing of Japheth is twofold: (1) expansion and extension over a wide area, (2) dwelling in the tents of Shem. Japheth's expansion is seen in the list of the nations in Genesis 10:2-5. The territorial expansion of the Japhetic peoples is well known. They gained the north of Western Asia, a large part of the interior area, and all of Europe. They have the colonizing spirit coupled with extensive migrations. Political and commercial progress and activity are in view here as well. Japheth, extending from India across Europe and the Western Hemisphere, has been the world's colonizer and populator. But spiritually, down through the centuries, the Japhethites have been and still are indebted to the descendants of Shem.

Follow the line of fulfilment in Genesis 12:3 ("all the families of the earth"); 49:10 ("of the peoples"); John 4:22; Romans 3:1, 2 (the Scriptures); 9:4, 5 (the promises, the covenants, and the Messiah); Romans 11 (grafted into the good olive tree); Ephesians 3:1-10 (true even for this age as fellow-heirs, fellow-members, and fellow- partakers in the gospel); Zechariah 8:23 (the nations led to the worship of God through the Jews); Isaiah 2:2-4 (millennial blessing through Jerusalem and the Jews). The language of the New Testament is Japheth (Greek) dwelling in the tents of Shem. Gentile believers are for the most part the descendants of Japheth dwelling in the tents of Shem. Japhethites have entered into the religious riches and privileges of Shem. Japheth is Shem's guest. The God, the Bible, the Saviour, the salvation that the world enjoys, are from Shem through the Jew. How great is our debt to the Jew!!

"Nothing Jewish in my house!" These were the words of a wealthy man who was entertaining a well-known minister. Said he, "I have such a hatred for the Jew that I will have nothing Jewish in my house." The minister quietly arose and took a beautifully bound Bible from the table and a New Testament from the bookcase and put them before the fireplace. He then went on to take down some paintings from the wall. He removed one picture of Paul preaching at Athens and another of the crucifixion. The man was greatly surprised and asked, "What are you doing? Why such liberties in my house?" To this the minister answered. "You just said that you would not have anything Jewish in your house. I was beginning to help you to take away the many Jewish things you happen to have in this room. Shall I throw them into the fire?" "Stop! Stop!" the man cried. "May God forgive me. I have never thought of it in that light. Little did I know how greatly indebted I was to things Jewish." Too many Gentile believers have failed to realize in whose spiritual tents they are living!

In the last place, our passage points out vividly enough

Our Responsibility to the Truth

Once we realize how fully we have entered into the spiritual blessing of

the Jew, will we not take to heart the words of the Scriptures? They tell us that the gospel of Christ is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Gentile. They remind us that Gentile followers of the Jewish Messiah are indebted to Israel as partakers of their spiritual things (Rom. 1:16; 15:27). They indicate that the gospel, the message of good news, is to be preached for the remission of sins from Jerusalem to all peoples. They outline God's strategy in world spread of the truth by beginning at Jerusalem and reaching out to the uttermost part of the earth. How can we manifest gratitude for dwelling in the tents of Shem and never tell Israel of their spiritual riches in the Messiah, the Lord Jesus Christ? We have this God-given responsibility and opportunity; let us avail ourselves of it. When this is done. God is mightily glorified.

A Mr. Reichart, a missionary to the Jews in Cairo, Egypt, undertook to be the depository of the British Bible Society. In his store one day he had a visit from a small party of Arabian Jews. They had heard somehow of the shop in Cairo and they came for Hebrew Old Testaments. Reichart very gladly supplied them, but before he fastened down the box, with earnest prayer and without a word to man, he put in a Hebrew New Testament, hidden with the Old. The Arabian Jews went away, and then in a year or two there came some men back again, and they brought a letter. This letter stated how highly Mr. Reichart's first visitors valued the beautiful copies of the Law, Prophets, and Psalms, and also how surprised they were to find another book in the holy tongue, about which they had never known. The Person of whom it spoke had never crossed their knowledge before, and as they read of Him in the holy words of the book, enclosed with their Scriptures, with one mind they had come to the conclusion that He was Israel's Messiah. This was a blessed way in which to fulfill the responsibility for dwelling in Shem's tents.

Christian friend, from the very moment you trusted Christ as Saviour and Lord, you began to dwell in the tents of Shem. How long has it been since you have paid your tent rent? Have you ever paid it? Have you ever told a Jewish soul about his Messiah and Saviour?

* * *

World Religions By Henry J. Heydt, Th.D. (Christian Literature Crusade, 1967. Pp 112. $1.75 paperback).

Dr. Henry Heydt, President of our Jewish Missionary Training Institute, has brought together much valuable information in this brief survey of world religions, including Judaism, Jainism and Sikhism. There is also included a comparison of the main teachings of these religions with a discussion of the distinctives of Christianity.

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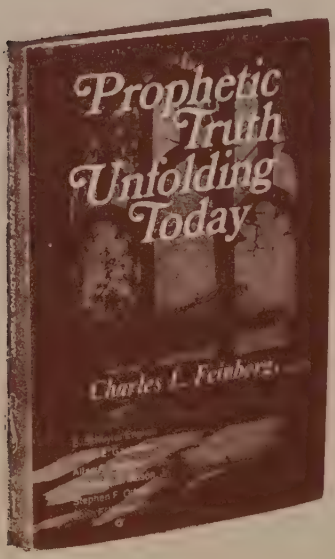

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

On what day of the week did our Lord rise from the dead? This question may startle some of our readers who will instinctively and correctly answer, "The first day of the week." It is surprising to learn that there are some who believe that our Lord's resurrection actually took place on the Sabbath, the seventh day of the week. They believe that the Lord Jesus Christ was crucified on Wednesday, was buried for three days and nights, remaining in the tomb Wednesday, Thursday, and Friday nights, and that He arose late in the afternoon. Normally I would ignore these statements as the rantings of the ignorant, but these people are not ignoramuses. The sad truth is that they know much about the Scriptures. We who are in Jewish Mission work frequently meet these people who zealously proselyte our converts and cause confusion and heartaches. When questioned further they reveal that the Sabbath resurrection teaching is one of the bulwarks they use to promote a theological system that denies the eternal Deity of Christ; teaches the annihilation of the wicked; and holds that Christians are under the law of "Sinai" and must keep the Jewish Sabbath.

Sabbath Resurrection Invalid on Astronomical Data

These zealots appeal both to history and to the Scriptures to support their proposition. They adeptly mishandle both sources. They claim that the crucifixion of our Lord occurred in A.D. 31. They have letters from astronomical observatories which indicate that in A.D. 31 the moon was full on Tuesday, March 27. They claim that since the Passover was slain the day following the first new moon after the Spring equinox, then our Lord as the paschal lamb was crucified on Wednesday, March 28!

I must admit that I cannot help smirking a bit when people glibly set an exact date for either the birth or crucifixion of our Lord. There are so many problems involved that even the best informed never dogmatically set a specific date. (Incidentally, "date-setting" both in history and prophecy is a characteristic of this sect.) For instance, George B. Caird, of Oxford writes,

> Taking these considerations into account, we can say that there are, astronomically, four possibilities: (a) In A.D. 27 Friday, April 11, was either Nisan 14 or Nisan 15. (b) In A.D. 29 Friday, March 18, may have been Nisan 14 (if there was no intercalation). (c) In A.D. 30 Friday, April 7, was either Nisan 14 or Nisan 15. (d) In A.D. 33 Friday, April 3, may have been Nisan 14.
>
> *Interpreter's Dictionary of the Bible,* article:
> "Chronology of the New Testament," Vol. 1, p. 603.

Observe the care the author uses as he states his case, "four possibilities," "either Nisan 14 or 15" "March 18 may have been."

Now observe the dogmatism regarding the date of our Lord's crucifixion which the Sabbatarians set forth in a correspondence course published especially for Jewish people. The course is entitled, "The Two Covenants."

Notice also that the careful scholar did not even mention A.D. 31 as a possibility, but then he was weighing **all** the evidence and didn't have any axe to grind. One gets a distinct impression that the originator of the A.D. 31 date had one purpose in mind — he wanted to render invalid the claim that Christians should worship on the first day of the week in memory of the resurrection. He (or may I add, "or she") therefore invented the Sabbath resurrection, worked back three days and nights, came to a Wednesday crucifixion conclusion, and then looked for "evidence" to prove his point.

Editor's Note: I realize that some evangelical teachers who definitely are not Sabbatarians also believe in a Wednesday crucifixion. I believe that they are mistaken on biblical grounds. See the article, "Three Days and Nights" in *A Passover Trilogy* by J. Hoffman Cohn.

Sabbath Resurrection Invalid on Scriptural Grounds

In any event, the Sabbath resurrection invention is invalid not only on astronomical data but on Scriptural grounds also. The proponents of this teaching aver that the visit of the women to the tomb early on the first day of the week does not prove that the Lord rose then, but rather, the fact that the tomb was empty when the women arrived proves that He had risen long before.

They further state that the only passage in the Bible which definitely states that our Lord rose the first day of the week is not incorrectly translated, but that it is incorrectly punctuated, and the punctuation changes the meaning. The verse under question is Mark 16:9:

> Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

The meaning of the verse is simple and clear. It says that Jesus rose the first day of the week and after He had risen, He appeared to Mary Magdalene. "Not so," the Sabbatarians state, "you have purposely inserted a comma in the wrong place. It should read, 'Now when Jesus had risen, early the first day of the week He appeared first to Mary Magdalene.' " In other words, they say that Jesus appeared unto Mary on the first day of the week. He had arisen earlier!

Now they deliver their *coup de grace*. We read in Matthew 28:1,

> In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

For this verse, they unctuously quote the American Revised Version of 1901 which reads, "late on the Sabbath." Since the women found the tomb empty on the Sabbath, they say it proves that the Lord had already risen from the dead before the end of the Sabbath!

Now let us examine these claims. First of all, what does Mark say? The literal rendering of Mark 16:9 is: "Rising early the first day of the week, He appeared first to Mary to one of Magdala." Put the comma where you will, or leave it out, the meaning is the same, "Rising early the first day of the week."

Let us quote other translations:

Weymouth — "But He rose to life early on the first day of the week."
Alford — "Now when Jesus had risen early on the first day of the week."
Sawyer — "And having risen early on the first day of the week."

When one studies this objection he naturally wonders why the Gospels are so emphatic about the first day of the week. Were they emphasizing the resurrection of the Lord or the women at the tomb?

Let us further examine Matthew 28:1. This is cited as *prima-facie* evidence that our Lord rose on the Sabbath. "In the end of the Sabbath" is construed to prove that the Sabbath was not yet over. They readily forget that to admit this construction would make Matthew disagree with the other three Gospels. However, let us see what other translators state:

Weymouth — "After the sabbath, in the early dawn of the first day of the week."
Rotherham — "And late in the week when it was on the point of dawning into the *first day of the week."*
The Twentieth Century New Testament — "After the Sabbath, as the first day of the week began to dawn."
Knox — "On the night of the Sabbath at the hour when dawn broke on the first day of the week."
Riew — "After the Sabbath, towards the dawn on the first day of the week."

The word translated "in the end" is *opse* which according to Strong's Greek Dictionary of the New Testament means "After the close of the day." (See Appendix to *Strong's Exhaustive Concordance of the Bible* — Greek Dictionary of the New Testament, #3796).

Our Lord's Resurrection on the First Day of the Week

Besides, in the New Testament we have indisputable proof that our Lord rose on the first day of the week. Two witnesses testify that our Lord rose on the first day of the week, and our Lord Himself actually heard and received their testimony. On the same day of the week when the women went to the tomb, (Now upon the first day of the week, very early in the morning they came unto the sepulchre.") our Lord met two men on the road to Emmaus.

> And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive (Luke 24:13-23).

Notice the words "today is the third day since these things were done" (Luke 24:21). In other words, the day the Lord met the men on the road to Emmaus was the third day since He was crucified. This one fact alone negates

a Wednesday crucifixion. Note, too, that the "today" is the same day that the women were at the sepulchre. Observe the sequence:

> **Upon the first day of the week** very early in the morning, they came unto the sepulchre (verse 1).
>
> And, behold, two of them went that same day to a village called Emmaus (verse 13).
>
> . . . today is the third day since these things were done (verse 21).

Luke was not only a physician, he was a historian. He drove the facts home. The risen Lord met the two disciples on the third day after His crucifixion — the same day that the women discovered the empty tomb; and this was the first day of the week! In the light of these facts the Sabbatarians' patchwork already splits at the seams.

It is true that the first day of the week was the "third day since the crucifixion" to the two disciples who spoke to the risen Lord, but remember that our Lord said certain things about Himself.

> From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (Matthew 16:21).

See also Matthew 17:23; 20:19. At least three other times our Lord reminded His disciples that He would be crucified and be raised on the third day.

The risen Christ met the two men on the road to Emmaus on the first day of the week. It was the third day since His crucifixion; and therefore it was the day He arose from the dead. He literally fulfilled His own prophecies.

Thus the Scriptures confound the teachings of any who would place in bondage those whom Christ has set free. The seventh day is the day of a Christ-in-the-tomb. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20). It was "on the morrow after the sabbath," that the omer of firstfruits was presented to the Lord. His resurrection is evidence of our eternal life in Him.

Ever faithfully yours in His service,

Jewish Girl's Quest Brings Her To Christ

by MARY ANN SLEICHTER, Missionary, New York

Alice K looks much younger than her twenty-three years, yet in that brief time she has done a lot more living and seen much more of life than people twice that age. Her home was typical of most middle-class Jewish families. Her father has had a moderate degree of success in his business. She is a brilliant girl, but it takes more than brains to get good grades at Flushing High School, which is one of the top-ranked high schools in the city. She placed No. 38 out of a class of 932 students. The Principal put this note on her transcript: "Excellent student. Very creative. Works hard with excellent results. Should end up in the top 10% of any college. A fine, polite, lady-like person." While she was in high school, she was editor of the *Gargoyle,* which is the annual student yearbook. Under her editorship in 1963, the *Gargoyle* won first prize in a national contest for the best of 1,000 annual yearbooks submitted. With all of this promise, one would think that Alice was destined for a happy, useful life of service to the community and rewarding satisfactions to herself.

Things did not go that way. Inwardly, Alice felt a sense of emptiness, uncertainty, and a need for love, understanding and acceptance that her life situation could not give her. Though she was bright enough to win a scholarship to college, inner turmoil caused her to be disinterested in learning and school activities. She numbered herself as one of the "Now Generation." In school she began looking for an exciting life and friends who could help her find happiness. She experimented with those things usually forbidden to moral, middle-class Jewish girls. She "dropped out, turned on, tuned in" and all she got was static. She hitchhiked with a friend to San Francisco. She was there long enough to be part of the "flower children" movement, but somehow she didn't quite fit in. She never could become a full-fledged "hippie," though she was in sympathy with the movement. She continued to hold a number of jobs which were drudgery to her, and she was able to bring little of herself into her work. She ventured back to New York last summer to become part of a "hippie" commune, but the kind of love they were offering was not the kind of love she needed.

I first met Alice on Yom Kippur (Day of Atonement). She was so far away from Jewish matters that she didn't even realize that this was the most solemn day in the Jewish calendar, and had neglected to fast or observe it in any way. I told her that I had just come from our Beth Sar Shalom Center, where I had spent the day in prayer and fasting with a number of Hebrew Christians who were having a special prayer meeting. She was surprised and curious to hear about Hebrew Christians. She had thought Christianity was an inherited religion and that the evangelical movement was exclusively for the purpose of getting Christians to be active in religious affairs. She expressed her belief that her understanding of the missionary work was to get cannibals and pagans to become civilized.

I invited her to my room and we had a lengthy discussion. I asked her if she had ever read the New Testament. She indicated that she had no interest

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"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Los Angeles Worker Goes To Jail!

By Richard Cohen
Student-in-Training, Los Angeles, Calif.

I had received a request to go to the Los Angeles County jail to visit a young man, known as M G. Upon arriving at the jail and receiving permission from the Chaplain for visitation, I was allowed through the cell block doors and into the visitation room, normally used by attorneys.

When I introduced myself to this young man and explained the reason for my being there, he was taken aback that anyone would come and visit him in jail, no less one of the Beth Sar Shalom workers. We talked for more than a half-hour, during which time there was good opportunity to tell him of the Messiah, Who had spared me from similar circumstances in years past.

M G asked me to call his parents, elderly Jewish people, who lived some distance from our Los Angeles Branch. He thanked me for the visit and I left. I contacted his parents, and they were so grateful that they decided to find out what Hebrew Christianity was all about and so attended our meetings. We had good opportunity to explain the promises of the Word of God to them.

The next word I had of M G was that he had been transferred to a Maximum Security Prison in the Los Angeles area, and once again I was off to jail. After securing permission I was led through a large, barred steel door, and through a long waiting room where a guard from the inner jail came and led me into the jail itself. My instructions were that if the prisoner in any way attempted to attack me I was to call for the guards and they would take him away.

In that place I viewed dingy, gray-faced prisoners walking along the green restricted wall, where it was forbidden to stop and talk M G appeared and we talked at great length for over one hour regarding spiritual things in the Word of God. He was moved to tears. I left with him the assurances of God and he promised me to look into them further.

Since that time I have received a letter from him, written from the permanent prison to which he was again transferred. He states that his life has changed since discovering the truths about God. He asked me for advice on how to pray and how to find out more about the Messiah. In our correspondence in recent weeks I have seen the growth in this young man's life which only God could cause to take place.

Pray for M G that his new-found relationship with God will keep him on the right track, as he is scheduled for release within the next two or three months. This worker in Los Angeles would like to go to jail more often!

Jehovah Jireh!

by Mrs. Rachel Cohen
Missionary, New York

One Saturday morning recently we were awakened at 5:30 a.m. by the ringing of the telephone. A policeman was calling to tell us there had been a fire in the Brooklyn Mission building during the night. We dressed quickly

and when we arrived at the building our hearts broke at what we saw. It was terribly gutted out and there was extensive smoke and water damage.

Our hearts cried out to the Lord, "Where will our Ladies' Class meet now?" One of the mothers, who lives a block away from the Mission, saw the building after the firemen left and she just broke down and cried. She, too, asked the question, "Where will we go now? This is home to us."

Let me tell you how wonderfully God provided for us. Jehovah Jireh! It was through the efforts of Miss H, who grew up in the Mission, that a place was found for our meetings. After many years of attending the Brooklyn Mission, she gave her heart to the Lord and was baptized in this same building.

Knowing about our Wednesday Mothers' Class and having seen the damaged building, Miss H began to look for a place where we could meet. She left no stone unturned in her search. She inquired about the Community Center in the Co-op building where she lives. Another Center in the area was also contacted, but both merely told her that they would "let her know." A Lutheran Church was considered, but the distance was too much for our older ladies. Then Miss H made an appointment for me to meet with the director of a Settlement House in Brooklyn. At the time of the appointment, I told the director and his assistant about our classes, the Bible study, singing, lunch and sewing time, and they agreed that we could use their facilities!

Within a short time we moved our supplies in and, after dedicating the room to God and His glory, we held our first meeting. There were twelve ladies present. We thank God for His great faithfulness in caring for our needs.

A Doctor's Office As A Jewish Mission

by Walter J. Atkinson
Seattle, Washington

One of the devoted friends of the American Board of Missions to The Jews, who supports our work with prayers and in a material way, lives in the general Seattle area. Our local missionaries through the years have benefited from the precious fellowship with him and his family. We have often spoken in the church where he has been an officer and teaches the Bible class.

Recently this brother in the Lord, who is busy "in season and out of season" for the Gospel, shared this experience with us. It was the week before Christmas and he visited a local doctor. While in the waiting room he noticed a teen-age boy who looked Jewish, and to our brother, the doctor's waiting room became a Mission field.

He prayed earnestly that the Lord would furnish privacy so that he could speak to the boy unhindered and the

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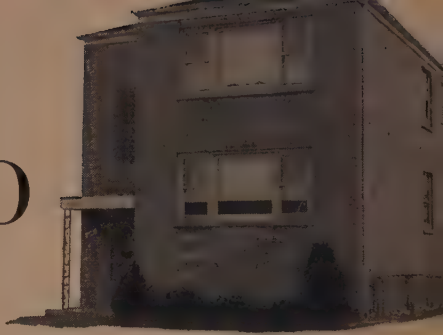
"CHICAGO in 1969"



by HARRY JACOBSON, Missionary-in-Charge, Chicago Branch

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" *(Matthew 10:16).*

During the past year in Chicago we have thought much about this verse. Perhaps the Scripture summarizes the goals of Aedus Center during this year, wisdom and peace, not only for ourselves but for the Jewish people who have been attending here regularly. We praise God that the answer to their problems is available in the Messiah Jesus, our blessed hope.

Meetings bear fruit and fellowship

A particular joy has been the Ladies' Class which meets Tuesday afternoons and averages from fifteen to twenty in attendance. Most of the ladies are Jewish or have Jewish husbands. It has been a pleasure to partake of the increasing friendship in these classes. My wife, Donna, is a most gracious hostess and has warmed many Jewish hearts. We are so thankful that during the past year several of our ladies have declared their belief and faith in Jesus as the Messiah.

The Thursday Evening Adult Fellowship is a more formal Bible discussion followed with a question-and-answer period. Three adults from this group have made decisions for Christ their Messiah, the Son of God. Dear Christian friends, who have a burden to reach Israel, are sometimes able to bring a Jewish friend or neighbor with them and this is an encouragement to us.

Our meetings at Aedus Center have a focus on Jesus as our Messiah, the perfect blood atonement for our sins and also as our Lord, the wonderful, sinless Son of God. We always endeavor to present in each and every meeting the vital truths of the Holy Bible. This is the "wisdom and peace" that we have sought for ourselves and our Jewish people.

Our monthly Family Night programs continue to be popular with our Jewish people. During the past year the attendance has more than doubled. We pray that the programs will be used to channel the interested Jewish people into our weekly meetings. The members of one Jewish family have committed their lives to Christ through attending the Family Nights. One of our Christian friends, commenting on the meetings, said, "I didn't realize that the Christian religion was so Jewish!"

Another dear friend, upon attending for the first time, said, "Everyone is so friendly."

Only the Holy Spirit can continue to maintain this atmosphere of loving friendliness.

Prayer Needs

VISITATION — Perhaps our greatest need at the present time is for assistance in our visitation. We are glad for the part-time help by students from Moody Bible Institute and Trinity Seminary.

We have had opportunities to talk to Jewish people from all professions. The greatest difficulty in our visitation is to reach those who live in the high-rise apartments, as it is almost impossible to gain entrance past the security doors. Another visitation "obstacle" we are constantly encountering is the persistent Jehovah Witness group. Please pray that God will overrule their efforts.

MAIL CAMPAIGN — We are planning a mailing campaign geared especially to the Jewish people living in apartment houses. We believe that this will be a most worthwhile investment of our time.

Increasing Our Outreach

There are still some legal problems to be overcome in connection with establishing a substantial and fruitful children's work as well as a teen-age ministry. December saw a victory in the granting of our tax exemption which had been sought for the past two years.

A very vital area of outreach to the Jewish people is through evangelical churches. Rev. and Mrs. Daniel Goldberg have been most helpful in contacting churches in our area that are interested in presenting Jesus Christ to their Jewish communities. They have been faithful in enlisting the prayers and interest of Christian friends. Also, I have been able to teach classes in Jewish evangelism to interested church members.

Campus Ministry

Chicago's college campuses are other vital areas of outreach. Disillusioned students of the present generation need individualized and special attention. Mr. Stanley Mote, a student from Trinity Seminary, has been helping in our campus ministry. We want to share with you the following report from him.

> At the beginning of the spring quarter, the opportunity came for me to begin working with Jewish college and university students, as part of Aedus' outreach in the Chicago area. This was the time I had been waiting for all year.
>
> There are advantages of a ministry to Jewish students. Many of the young people are at an age when they are eager to listen to new ideas. Also, in college they have a greater degree of independence from their families, in a cultural sense, than they

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GOOD NEWS FROM BUENOS AIRES

The city of Buenos Aires with its nearly five million people is similar to a typical European city, with the same virtues and defects. One of the best things that ever happened to this city is that it was able to give hospitality to about 350,000 Jewish people who came from almost every country of the world to find refuge from persecution. They have contributed in a large measure to the greatness and prosperity of this country.

by REV. VICTOR SEDACA
Missionary-in-Charge
Buenos Aires, Argentina

Our German-speaking Group

The German-speaking section of our Mission, under the direction of Rev. Emanuel Lichtenstein, is not only an inspiration but also a living testimony of the power of God to those who have found in Him the Savior and Lord of their lives. When Dr. Emil D. Gruen, Conference Secretary of the American Board of Missions to the Jews, visited this group recently, he won every heart. After he addressed them they commented that his "Americanized" German translated into Spanish resulted in a strange, yet beautiful combination!

The group under Rev. Lichtenstein not only continues to be active but also is adding new Jewish people who have become Christians. Such is the case of Mr. A L who disappeared for a long time from the group after having known of the work of the Mission for many years. This beloved brother came back to the Mission, and after he enjoyed a real Christian experience, was baptized, and became a member of the Mission and also of the Lutheran Church. At 78 he is still active and we praise God for him.

Growing Outreach to Spanish-speaking Jewish people

Many inquiring Jews came every Tuesday evening to our meetings and in time a group gathered around the table to study the Bible and discuss spiritual things. The Lord was gracious to us, and some of the group have already made their decisions for the Messiah Jesus.

The last Christmas party held in our home (where these meetings have taken place) proved to be one of the

most thrilling meetings we ever had. After a short message, and in an extemporary movement of the Spirit, some of the Jewish believers began to bear testimony of what they have found in our Tuesday evening meetings. Some expressed words of appreciation to Mrs. Sedaca and to myself. But what impressed us most were words spoken by a humble Jewish lady who, with tears in her eyes, said, "I want to give my testimony with the deep of my heart. I have found in this place the Messiah Jesus, Who lives in my heart." This confession of faith justifies every sacrifice and effort made by so many believers who pray and support the American Board of Missions to the Jews around the world.

Home Fellowship Meetings

Another area in which our work is developing is in the Home Fellowship meetings held in the home of a Gentile believer, who is a true lover of Israel. His family was killed during the Hitler regime in Greece for having hidden some Jews in their home. Since those tragic days, Brother Yamalakis has developed a real love and concern for the people of God. More than thirty people gather each month in his home and we thank the Lord that some Jewish people have found the Messiah in these meetings.

Dr. Gruen spoke at one of these home meetings during his visit. After the service, a Jewish doctor came forward to greet him, confessing, "This is what I was seeking for a long time. I thank God that I have found the right place to attend." Please pray for this doctor.

A New Building

The purpose of Dr. Gruen's recent visit was to evaluate and approve the purchase of a new property for the Mission. December 24th, 1969 marked one of the most significant

Presentation of the building contract

The staff of the Buenos Aires Mission

German speaking service

Dr. Emil Gruen attending the gospel service

dates in the entire history of the Mission here. At that time the contract was signed for purchase of the building to be the Headquarters of the Argentine work. It was truly a gift from God.

The building is a well constructed two-story house located in the center of two of the most crowded Jewish areas in the city. It is surrounded by the two most important avenues of the city and is near the subways. We believe that the Lord chose the property for us. We constantly praise Him for this particular blessing of a new building where we will be able to develop a more complete program of activities. Undoubtedly this will result in a more effective outreach to many Jewish people.

We thank God for the staff of the Mission who assist the missionaries: Dr. Walter Schnabel, Mr. Juan Hecht, Mrs. Debora Sedaca, Miss Christine Altman, Mrs. Margarite Altman and Mrs. Barstch.

Beth Sar Shalom in Buenos Aires is growing up to the glory of God and the salvation of Israel.

JEWISH GIRL'S QUEST BRINGS HER TO CHRIST

(Continued from page 5)

in these things prior to this time. I urged her to borrow my Bible. She began reading it, at first reluctantly. However, her basic curiosity continued, and she was on a quest which was eventually to lead her to Christ. A few weeks later Alice came to one of our services at the Beth Sar Shalom Center, where for the first time in her life she met Jewish people who had a vital, living faith in Christ. She disagreed with the premises of the speaker that afternoon, but she carried away an overall impression that was favorable.

I have been working in cooperation with a number of Christian groups seeking to evangelize students in the New York area. We have had extensive fellowship with Inter-Varsity Christian Fellowship, and I was invited to a conference in Pennsylvania. I thought that Alice might welcome the opportunity to meet some of the other young people. As we drove out together our conversation was interesting. We had already become good friends, but spiritual things were not foremost in Alice's mind. Clark Pinnock gave a series of lectures on apologetics, which Alice was quick to grasp. His brilliant presentation was what she described as "The most interesting, compelling, fascinating lecture I've ever heard." She had a long conversation with Miss Susan Alexander, a Hebrew Christian girl who has been an effective witness to college students.

Alice was so stimulated that she obtained many of the Inter-Varsity paperback books. She also began reading the New Testament in earnest when she returned home to New York City. In one of our subsequent conversations, I asked her why didn't she simply ask Jesus to become her Messiah. Her answer was, "Well, I've thought about it, but I think Jesus would want me to read the New Testament through at least once before deciding." "Several days after this, I found a note under the door of my room saying, "I've read the New Testament through Romans, and I've accepted Jesus as my Messiah tonight."

Last New Year's Eve Alice was baptized at our Watch Night Service. She has shown an unusual amount of enthusiasm for the Lord, and she is certain that He can provide all she needs in this life. Presently she is thinking about entering Bible college and has expressed a desire to work with the Mission in order that other young people like herself might be reached for the Messiah.

INCIDENTS IN THE WORK

(Continued from page 7)

Lord answered. Finally, there was just one patient remaining in the waiting room and she requested permission of the receptionist to see the nurse. Now they were alone.

The Jewish boy readily responded to the brother's smile and a friendly conversation was begun. "Do you know there is a birthday coming soon?" asked our friend. This puzzled the lad. He did not know what to say. "Well, do you know what day it is one week from today?"

This the boy knew. "One week from today is Christmas," he said.

"Yes, that's right and whose birthday is it?"

The lad knew that too. "It's the birthday of Jesus."

Now came the next question. "Do you know that Jesus was Jewish?" The boy was astounded. This he had never heard. Our brother opened his Bible and turned to John Chapter One. He read, "He came unto his own, and his own received him not." When he questioned the lad as to whom this referred, the answer came readily, "His own were the Jewish people."

Then the next verse was quoted and applied. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The seed continued to be sown as the witness was given. The Scriptures were written down and given to the boy to take with him. Our brother gave the boy his business card and encouraged him to telephone. Truly the doctor's office was a Jewish mission field. Please pray that the Lord of the harvest may give the increase.

"CHICAGO IN 1969"

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will probably ever have again. I observed at UCLA that Jewish students who find the Messiah grow quickly in the Word and witness freely to other students.

It has been helpful in our outreach to meet Inter-Varsity and Campus Crusade workers at the University of Illinois and the University of Chicago. They have shown me how to make contacts and have also sought information on how they can be more effective with the Jewish students they know. There are Jewish fraternities at many of these schools. Please pray that the Lord will give me a way to reach into these groups.

One contact I have made, a Jewish student at U. Chicago, seems open and friendly, and has expressed interest in meetings at Circle Church. He knows another Christian student. Pray for our witness to this young man and that he will come to a vital relationship with the Messiah.

Please pray also for HL, a Hebrew Christian student whose father is a professor. He has had emotional problems which have tended to turn his father away from the Gospel. Pray that God will show His power and grace through HL's life.

Please pray for our staff that our ministry will be greatly expanded so that many Jewish families will be reached with the Gospel. We need your prayers! The challenges and opportunities that are available to us here in the Chicago area are exciting, satisfying and rewarding.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *What significance does each of the four cups used at the Jewish Passover hold? Is there any spiritual blessing in them? Are they a Jewish tradition, and how did they come about?*

Answer: The use of four cups of wine at the Passover is definitely a Jewish custom, but there is no authoritative information as to the exact time of their introduction. The reason generally attached to their use is that they symbolize freedom and represent the four "I wills" of Exodus 6:6, 7. The first cup is for *Kiddush* (sanctification). *Kiddush* is the ceremony and prayer by which the holiness of the Sabbath and other festivals is proclaimed. The second cup is a toast in praise of God for the deliverance from Egypt. At this time the boy questions his father (Deuteronomy 6:20). Since the judgments which fell upon Egypt are now reviewed, the cup is sometimes called the cup of judgment. When this portion of the Passover Service is finished, the regular meal is eaten and concluded with morsels broken from the half piece of *matzoh* (unleavened bread) saved for the *afikomen* (dessert), and the third cup follows for grace after meals. This is the cup the Lord took "when he had supped" (1 Corinthians 11:25) and the cup of blessing of 1 Corinthians 10:16. It is called in the Hebrew *kos shel berakah*, Cup of Benediction. At the fourth cup the *Hallel* is concluded and the *Seder* (service) ends. For the Christian there is only one cup of blessing, since this is what the Lord Jesus Christ instructed us to use in remembrance of Him.

* * * *

Question: *Please tell me where the dipping of the parsley in salt water during the Passover meal is found in Scripture and the spiritual significance.*

Answer: Some think that it is not found in Scripture at all while others think it was the dipping of Matthew 26:23. There are two dippings at the Passover, the parsley in salt water and the matza in the charoseth (the scraped apple mixture). Matthew 26:23 might refer to either of these. Among the Jews the dipping of the parsley is referred to the hyssop and blood of Exodus 12:22 or simply to the bitterness and tears shed in Egypt.

* * * *

Question: *Will Ishmael have any part in the promise to Abraham's seed (Gen. 12:7; 13:15; etc.)?*

Answer: When Abraham was concerned about being childless God promised him a seed (Genesis 15). Instead of waiting for God to fulfill this promise he followed Sarah's suggestion and had a son by Hagar (Genesis 16). This was *not* the promised

seed. In Gen. 17:19 God renewed His promise to give Abraham a son by Sarah, told him to call him Isaac and promised to establish his covenant with *him and his seed.* Ishmael is ruled out. After Isaac was weaned Sarah wanted Abraham to cast Hagar and her son out. Since Abraham also loved Ishmael the matter was grievous in his sight. It was then that God ordered him to do as Sarah had said and told him, "in Isaac shall thy seed be called." The matter is settled. Ishmael has no part as the physical seed of Abraham in the covenant promises. However, he can enter by faith the same as any Gentile (Romans 4). Because Ishmael was the seed of Abraham, though not according to promise, God said He would make him a nation (Gen. 21:13) just as He had promised Hagar in Gen. 16:10.

Let us emphasize the fact that the Arabs (the seed of Ishmael) are not excluded from the grace of God. The promise made in Gen. 12:3 was that *all* the families of the earth would be blessed in Abraham. That this was not altered after the birth of Ishmael is clear from Gen. 18:18 and 26:4. Since that blessing becomes effectual in the Lord Jesus Christ those Arabs who accept Him become "heirs according to the promise" (Gal. 3:16, 29).

* * * *

Question: *Is the correct reading of Dt. 30:3 "will return and gather thee" or are the words "will return" omitted as in the Revised Standard Version and others?*

Answer: The Hebrew text contains both the words "return" and "gather" but the Septuagint replaces the word "return" by "again" (*palin*). Isaac Leeser follows this reading and translates: ". . . and he will again gather thee. . . . " However, the editions published by the Hebrew Publishing Company and the Jewish Publication Society both have "will return and gather . . ." The Soncino Chumash, containing the Hebrew Text and English translation also has both words as does the American Standard Version. The Soncino edition of the Chumash has expository notes based on the classical Jewish commentaries and states after Rashi on verse 3: "Since the *kal* and not the more appropriate *hiphil* (causative) form is used in the text, the Rabbis understood the phrase as 'the Lord will return *with* thy captivity', i.e. He shares Israel's sufferings in exile and will return with them." On verse 6 the following statement based on Nachmanides is given: "This is a prediction of the Messianic era when the dual character of man, good and evil, will end and goodness be his only natural instinct. The same Messianic prophecy is proclaimed by the prophet, *Behold, the days come, saith the Lord . . . I will put My law in their inward parts, and in their heart will I write it* (Jer. xxxi.31ff.)."

* * * *

Question: *Can the words of John 11:26, "whosoever liveth and believeth in me shall never die," in any way apply to the immortality of the soul?*

Answer: The *quality* of life referred to is that of the redeemed. It is that eternal life which belongs to those who have accepted the Lord Jesus Christ and His atoning work. For such there is no spiritual death, no eternal separation from God. Physical death does not affect this life (verse 25). There is, certainly, an immortality involved in this; but it is hardly wise to relate this to what is generally spoken of today as the immortality of the soul, an expression usually taken as applied to all souls whether redeemed or not. Only the redeemed are in view in John 11:26.

ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
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CHAPTER IV

ISRAEL, THE APPLE OF GOD'S EYE

Zechariah was one of the prophets who lived after the Babylonian Captivity, in the time of the restoration of Israel to their own land. He has a message of spiritual importance for the remnant of God's people that returned to Palestine. He also warns those who were remaining in Babylon of the coming judgment upon all those nations who have afflicted God's people, Israel. In the midst of this prophecy he states that those who touch Israel, the Jew, touch the apple of God's eye. Zechariah declared: "For thus saith Jehovah of hosts: After glory hath he sent me unto the nations which plundered you; for he that toucheth you toucheth the apple of his eye" (2:8). There are three expressions in the Old Testament translated "apple of the eye."

In Deuteronomy 32:10 Moses describes God's loving care of His people: "He found him in a desert land, And in the waste howling wilderness; He compassed him about, he cared for him, He kept him as the apple of his eye." The expression is literally "little man of the eye," like our little boy, pupil. The miniature of the person who looks into another's eye is reflected there. In Psalms 17:8 it is "little daughter of the eye." In our passage in Zechariah the word is "gate," the place where the rays of light pass to the retina. Why did God call Israel the apple of His eye?

This designation is a beautiful figure and picture of Israel because it speaks of, first,

That Which Is So Precious

A man guards the apple of his eye because it is dear to him. It is considered by any man as one of his most precious possessions. The psalmist prayed of the Lord: (Ps. 17:8) "Keep me as the apple of the eye; Hide me under the shadow of thy wings." No one is interested in bargaining away the apple of his eye, nor in exchanging it for some trifling object. God considers the Jew as His precious possession. God has set His love on Israel and they are very precious to Him. Moses told them in the wilderness: "Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because the Lord loveth you, and because he would keep the oath which he sware unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt" (Deut. 7:7, 8).

G. H. Morrison once said: "There are books upon my shelves that I can never handle without a certain reverence and care, and I am gentle because they are of value to me. And the singular thing is that these precious volumes are not always the volumes that are the most finely bound. Some of them are little tattered creatures that a respectable servant longs to light the fire with. . . . So I take it God is gentle, because you and I are precious in His sight. He is infinitely patient with the worst of us because He values the worst of us so dearly." God loves Israel and they are precious to Him.

The apple of the eye indicates, secondly,

That Which Is So Easily Injured

It is not necessary to thrust a knife into the eye to give excruciating agony and to do injury to it. A splinter, an eyelash, a speck of dust, or a touch will bring enough pain. We need to be exceedingly careful how we conduct ourselves toward the Jew. He may appear without protector, but any injury hurts the heart of God, as He has repeatedly stated in the Word of God.

The apple of the eye, thirdly, is

That Which Is Impossible to Repair

Parts of the human body can be injured and mutilated, and yet some type of replacement be made. Hands, feet, bones in the body have been replaced through skillful surgeons, or so treated that they are still useful. We are reading much in the papers of the quadruple amputees, and what is being done for their rehabilitation. But the pupil of the eye cannot be repaired, once it is severely injured. Some injuries to Israel, God's people, cannot be repaired. How can the slaughter of 6,000,000 Jews in Europe ever be repaired? How can this multiplied injury be righted? Impossible! And to think that every one who touched them—let alone cremated them—was touching the apple of God's eye.

The apple of the eye is, fourthly,

That Which Allows the Light to Penetrate

The pupil of the eye is the entrance way for the light rays from without to penetrate to the retina, so that we may see the objects before us. Israel is God's entrance way for the light of His Word and His salvation to enter the world. One day Jesus the Messiah said to a Samaritan woman: "Ye worship that which ye know not: we worship that which we know; for salvation is of [that is, from] the Jews" (John 4:22). These words of the Messiah and Saviour were in perfect accord with the statement of Isaiah (43:10-12): "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am Jehovah; and besides me there is no saviour. I have declared, and I have saved, and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God." This was the intention of God for Israel and still is. Sad it is that they are not letting the light shine to the peoples of the earth, as God meant for them to do.

A Christian young man spent a summer in a lumber camp where he was surrounded by anything but Christian influences. Upon his return someone said to him, "Didn't you find it hard to live in such a place? Didn't the others jeer at you for being a Christian?" "Oh," the young man said, "they never found out." Many in the world have never found out that Israel is God's gateway for His light to come into the world, and it is because Israel has been unwilling.

The apple of the eye is, fifthly,

That Which Is So Carefully Protected

There is remarkable and abundant

provision made for the protection of the pupil of the eye, of which many are unaware or think very little. The protection consists of: (1) the strong frontal bones (to guard against a blow); (2) the brow and eyelash (to protect against dust); (3) the lid (to guard against painful glare); (4) the tear-glands (to provide continuous cleansing). With Israel is the omnipotent power of God committed to protect them. The psalmist clearly recounts the protecting hand of God over His people (Ps. 105:8-15): "He hath remembered his covenant forever, The word which he commanded to a thousand generations, The covenant which he made with Abraham, And his oath unto Isaac, And confirmed the same unto Jacob for a statute, To Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, The lot of your inheritance, When they were but a few men in number, Yea, very few, and sojourners in it. And they went about from nation to nation, From one kingdom to another people. He suffered no man to do them wrong; Yea, he reproved kings for their sakes, Saying, Touch not mine anointed ones, And do my prophets no harm." Remember, friends, God's hand of protection is upon Israel as a nation and He will not suffer them to cease as a people.

Jeremiah has one of the strongest affirmations of this truth in the Bible. Says he (31:35-37): "Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name: If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me forever. Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah." What word could be more forceful than these to assure us that God is determined to protect Israel, as a man zealously and carefully protects the very apple of his eye?

The apple of the eye, lastly, speaks of

That Which When Injured Causes General Intense Pain

When a man's pupil has been injured, he feels intense pain. And this pain can be so general as to make him sick. To injure Israel is to cause God intense pain. He says: "In all their affliction he was afflicted" (Isa. 63:9). When Israel is mistreated, God reckons that His very name, His own excellence, is blasphemed (Isa. 52:5).

We dare never forget that he who touches Israel for ill, will not go unpunished. Nations as well as individuals have proved the truth of this passage of Scripture. On the other hand, we must also remember that he who touches Israel for good, will not go unrewarded (Matt. 25:40). You too, who read these words, have something you must keep in mind. You must be willing to open your eyes to see the glory and the beauty of the Messiah or you will never be able to behold the glorious sight.

A little boy was born blind. At last an operation was performed; the light was let in slowly. Then one day his mother led him out of doors and uncovered his eyes, and for the first time in his life he saw the sky and the earth. "Mother," he shouted, "why did you not tell me it was so beautiful?" She burst into tears as she said, "I tried to tell you, dear, but you could not understand me." So it is when we seek to tell Israel what is in the Messiah. Unless you open your eyes by the Spirit, you cannot understand. Open your eyes and see! If you are to give light to others, do not blind your own eyes!

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"Comfort ye, comfort ye my people, saith your God." This majestic proclamation in the fortieth chapter of Isaiah opens what the rabbis call the "Book of Consolations," the concluding section of Isaiah's prophecy, chapters 40 through 66. This is one of the richest portions of Messianic revelation.

Bible students have observed the striking analogy between the arrangement of the Prophecy of Isaiah and the Bible. The Bible is divided into two parts: the Old Testament, and the New Testament, but both together are one Book, the inspired Word of God. The prophecy of Isaiah is also divided into two sections. but (in spite of the critics' glib claims of dual or even triple human authorship) there are unifying principles throughout which show that it is the inspired Word of the living God. The Bible has sixty-six books; Isaiah has sixty-six chapters. The Old Testament has thirty-nine books; the first section of Isaiah has thirty-nine chapters. The New Testament has twenty-seven books and so does the "Book of Consolations." Some have found this arrangement of both the book of Isaiah and the Bible to have Messianic significance. Since the division of the Bible into chapters and verses is definitely of human origin and since the Hebrew Bible, although it covers exactly the same material, has only 24 books, there is no such meaning. It is, however, an excellent way of remembering the outline of the prophecy; and it also vividly focuses our attention on the fact that Isaiah prophesied of Him Whose birth, death, resurrection, and return is the main subject of the New Testament. A famous commentator writes of the "Book of Consolations":

> It commences with a prophecy, which gave to John the Baptist the great theme of his preaching. It closes with the prediction of the creation of a new heaven and new earth, beyond which even the last page of the New Testament Apocalypse cannot go. And in the centre (ch. lii. 13 - liii.) the sufferings and exaltation of Christ are proclaimed as clearly, as if the prophet had stood beneath the cross itself, and had seen the Risen Saviour. He is transported to the very commencement of the New Testament times, and begins just like the New Testament evangelists. He afterwards describes the death and resurrection of Christ as completed events, with all the clearness of a Pauline discourse. And lastly, he clings to the heavenly world beyond, like John in the Apocalypse. Yet the Old Testament limits are not disturbed; but within those limits, evangelist, apostle, and apocalyptist are all condensed into one.
>
> Franz Delitzsch, D.D., *Biblical Commentary on The Prophecies of Isaiah*, volume 11, p. 130.

It was not an accident of history that the Dead Sea Scrolls were discovered at a time when Israel's War of Independence was imminent. It was not an accident that the most valuable of the Scrolls was a complete text of Isaiah preserved for two thousand years. It was significant that on Israel's Independence Day, when the Knesset (parliament) first met, a photostatic copy of Isaiah 40 from the Qumran Scrolls was on the desk of each member!

This chapter is a message of comfort to the Jewish people. It should be observed that its fulfillment is still in the future.

> Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins (Isaiah 40:1, 2).

"Her warfare is accomplished." Isaiah's message of comfort tells of a time of peace. How Israel still longs for peace! The name Jerusalem literally means "city of peace," but Jerusalem knows no peace. In fact, for the first time in history the nations of the world realize that the peace of the world depends on the peace of Jerusalem. It is not only a question of peace as an entity, this peace must be the result of the expiation of sin, "for she hath received of the Lord's hand double for all her sin." There is no peace apart from forgiveness. Isaiah's comfort is Messianic, for the Lord Jesus Christ is the Sar Shalom, the Prince of Peace, prophesied by Isaiah (Isaiah 9:6).

There are many facets to this message of comfort. Isaiah indicates that there will be another Passover.

> The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain (Isaiah 40:3, 4).

The "voice," we realize, was that of John the Baptist; but neither Israel then, nor any other nation since, has "prepared the way of the Lord." This too awaits future fulfillment. In order to understand Isaiah's reference to a "highway for our God" we must refer to an earlier prophecy he made:

> And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt (Isaiah 11:15, 16).

We should note that today there is "a remnant of his people . . . left, from Assyria." Assyria is now Iraq and our hearts are stirred by the persecution of the Iraqi Jews. It seems as if Isaiah has a special measure of comfort for them! The main point of the quotation is to show that when Isaiah spoke of a highway, he was thinking backward in history to the original Passover and forward in prophecy to the time when there will be another Passover. Jeremiah also writes of this:

> Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt: But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land (Jeremiah 23:7, 8).

Here is another facet of Isaiah's message of comfort to Israel. Their fathers were slaves in the land of Egypt. In their distress they cried to God and He

sent them a deliverer. God wrought miracles through Moses, and finally, by the blood of the Passover Lamb, He delivered them from bondage. Today the Jews are dispersed all over the earth. In their future distress they will cry out to God and there will be another Passover so great that the original will wane in their memory!

> And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea (Isaiah 11:11, 12).

This is Israel's future Passover under her Messiah! Observe the permanency of the roads. The original path in the sea was obliterated in a few hours. The sands of time have covered the road through the wilderness; but there shall be highways built up. There shall be no valleys — "every valley shall be exalted"; no hills — "and every mountain and hill shall be made low"; no torturous curves — "the crooked shall be made straight"; and no bumps — "and the rough places plain." We will refer to these roads in the June issue of *The Chosen People*.

There is still another source of comfort to Israel. After describing "the highway for our God," Isaiah speaks of the return of God's glory to Jerusalem.

> And the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it (Isaiah 40:5).

"And the glory of the Lord shall be revealed." Although the "Book of Consolations" still awaits the return of Israel's Messiah for completion, this book also looked forward from Isaiah's day to the return of Judah from the Babylonian Captivity. During the captivity the land lay waste; the Temple was destroyed; and the people languished in bondage. In order to understand the full meaning of this message of comfort we must know the meaning of the phrase "glory of the Lord."

> I wonder if we all understand what is meant by the expression, "The glory of Jehovah." I fear that some expressions that are much on our lips, are but little understood by us. Let me then state at the outset that the words, "Khebod Jehovah" (the glory of Jehovah), in the Hebrew scriptures, always mean the glory of the personal presence of Jehovah; the glory surrounding and attendant on the visible manifestations of Jehovah on the earth. In order to elucidate this important subject, let me draw your attention to several different scriptures.
>
> No sooner did God bring Israel out of Egypt than, in keeping with His purpose of a theocracy, He Himself came, and took His place at the head of that nation, and the visible symbol of His as yet invisible presence was the pillar of cloud, which at night turned into a pillar of fire. The first mention of this symbolical cloud is in Exod. xiii. 21, 22, where we read: "And Jehovah went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire to give them light; to go by day and by night. He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people." In verse 19 of the following chapter we have this pillar of cloud associated with the *Angel of Jehovah*, for we read: "And the angel of God which went before the camp of Israel removed and went behind them; and the pillar of the cloud went from before their face and stood behind them."
>
> Now I need only point out in passing that there is only one Being in the Old Testament who bears the name of the "Angel of Jehovah," and that is Messiah, the Son of God, the second Person in the Blessed Trinity. The word angel, either in the Hebrew or Greek, does not in itself denote the nature or quality of the messenger. It may be one of the heavenly messengers or spiritual intelligences whom we usually call by this name. It may be a man, or it may be He who pre-eminently is the Messenger of God to man, of whom we read "last of all He sent His Son." It was this Divine Angel or Messenger of Jehovah, who, when the time arrived

for the bringing of Israel out of Egypt, appeared to Moses in the burning bush, and said of Himself, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," so that Moses, recognising Him to be God, was afraid and hid his face (Exod. iii. 2-6). And it was He also who "in His love and in His pity redeemed them, and bare them, and carried them" all the days of old, and went before them in His pillar of cloud all through their wilderness journeys.

He is called the "Angel of God's Presence" (or "of His face," Isa. lxiii. 9), because He is the only face or personal manifestation of God which man has ever seen, or can see, and who, after His incarnation, could therefore say in answer to the yearning desire of man, "Show us the Father and it sufficeth us," "He that hath seen Me hath seen the Father"; and He is "the Angel of the Covenant," even the Divine Lord who was suddenly to come to His Temple to inaugurate the new dispensation. When once the Tabernacle was built for His dwelling-place, the symbol of His special presence in the midst of His redeemed people was always associated with the sanctuary.

David Baron, *The Ancient Scriptures and the Modern Jew,* pp. 47-49.

Messiah is the *Khebod Jehovah,* the Glory of the Lord! Ezekiel describes in chapter 11:22-25 how the Glory of the Lord departed from the Temple. Dr. Feinberg explains this portion as follows:

There is an interesting Midrash (commentary) which reads: "Rabbi Jonathan said, Three years and a half the Shekinah stayed upon the Mount of Olives, in the hope that Israel would do penance; but they did none." All readers of the New Testament know this was the length of the earthly ministry of our Lord to the lost sheep of the house of Israel. Sadly enough, they did not repent and He did depart from them (cf. Hosea 5:15 with Matt. 23:37-39). The rabbis have enumerated ten stages whereby the Shekinah withdrew. These stages unmistakably reveal the loving and longing reluctance of God to leave His sanctuary where He dwelt in the midst of His beloved and erring people. Before He departed, however, He set forth the consoling promise of restoration for the remnant which we have been considering. From the midst of the city the glory of God ascended and remained temporarily on the Mount of Olives which is on the east side of Jerusalem. From this very place the Lord Jesus Christ left the earth (Acts 1) and to it He will return (Zech. 14; cf. also Luke 21:20 with Matt. 24:3; Luke 24:50-51; Acts 1:11-12). The Mount of Olives is higher than Jerusalem and affords a view of the entire city. Thus God forsook the temple altogether.

Charles Lee Feinberg, *The Prophecy of Ezekiel,* p. 67.

From that day the "Glory of the Lord" (*Khebod Jehovah*) departed. Since that day *"I Khebod* (Ichabod) the Glory is departed" became a sad fact. It will not always be so. Isaiah says, "Comfort ye my people" because "The Glory of the Lord shall be revealed." Once more He who led His people in a pillar of cloud by day and a pillar of fire by night will return and "all flesh shall see it together for the mouth of the Lord hath spoken it."

Faithfully in His service,

A Board Member Is Delayed On His Train Trip Home

By MR. LOUIS W. IVINS, Washington, D. C.
Member of the Board of Directors of The American Board of Missions to The Jews.

The train I had planned to take to return to Washington was just leaving New York City at 6:30 a.m. when I awoke with a start in my motel room. The desk clerk had not called me at 5:30 as I had asked her to do the night before. As I dressed to catch the 7:30 train I asked, "Lord, why did I miss that train? I never have before." While eating a leisurely breakfast and boarding the train the question still bothered me, "Why Lord?"

As I read the morning paper on the train, I paid little attention to the man who had taken the seat beside me until he took a book from his brief case and began to read. I noticed the pages were covered with Jewish characters. When he asked for the newspaper that I had laid aside, I asked him about the book that he had been reading. "Yes," he said, "it is a copy of the Old Testament." He gladly accepted the small booklet, "Messiah the Prince of Peace" published by Messiah Booklets, Saratoga, Pa. After talking about this I gave him a copy of the tracts, "Twenty One Reasons," "The Greatest Jew That Ever Lived," and "The Holy Days" which I had taken from the tract rack at the American Board of Missions to The Jews the night before, following the meeting of their Board of Directors. His eyes opened wide and with great interest and joy he said, "Where did you get these?"

After telling him of my connection with ABMJ he wanted to know why I, a Gentile, was so interested in the Jews. I opened my Bible to Genesis 12:3 and reminded him that God had promised Abram, "in thee shall all the families of the earth be blessed." Then I showed him Matthew 1:1 which points to Jesus Christ as the son of Abraham. From there we went to Galatians 3:6-9:

> Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, forseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.

I said, "I am a Gentile — you are a Jew; but, I am entitled to the same blessings as you because, with faithful Abram, I have put my trust in your Messiah. He is the fulfillment of God's promise to Abram to "bless all the families of the earth."

"Why then don't you accept Judaism?" he asked.

Quickly I asked the Lord to give me an answer, and turning to my Bible I read, Isaiah 42:9, "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them."

"Judaism," I answered him, "while it has accepted 'Behold the former things are come to pass' refused to accept, 'new things do I declare: before they spring forth I tell you of them.' Judaism has come to a halt in refusing to 'accept the new things' — the promised Messiah."

My how eagerly he listened to Scripture from the Old Testament about the Messiah. Yes, he accepted the historical fact of Jesus Christ but had never

(Continued on Page 18)

"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

Watching God Work

By Raymond Cohen
Missionary, Cooper City, Florida

We believe that God has worked in some amazing ways in the short length of time we have been here in Florida. We were placed next to the home of a fine Jewish couple with whom we have become firm and fast friends. They have taken a liking to us and after having found out what work we do and why we do it, they themselves have gone about to all the neighbors telling them what we believe. We have had many opportunities with them in our home and at their request have given them two Bibles. Through them and another couple we have been able to establish a Bible class in our home. Amazingly enough there were 23 of us at the first class, 10 of whom were unsaved. Of the 10 unsaved, 7 were Jews and 3 were Gentiles. The attendance has been holding up well in subsequent meetings. It has been a great joy to us to watch the hand of God in establishing this Bible class.

We have had several speaking engagements at local house meetings in Miami as well as in the Salvation Army Church in Fort Lauderdale. From these we see doors opening in all directions for further appointments.

Our visitation program continues. We visit a local convalescent home and hospital each Friday from which we pick up AK, a multiple sclerosis victim, and bring him to our Tuesday night class. The change in this man has been so obvious that even the director of the Home has noticed it and has mentioned to us how good it has been for this man to have fellowship and love in his life. We also visit in this hospital a former prize fighter who is now confined to a wheel chair. In our discussions he has told us that he is a believer, that he had received the Lord Jesus Christ as his own through the Moody Bible Institute for which we praise the Lord. Also in the Home there is a woman who is quite despondent and spiritually in terrible shape. We have been dealing with her each week. Please pray for these people and as we labor we believe that their names will be written in the Book of Life.

Report On The Golden Age Club

By Lola Weir
Missionary, New York

The Senior Citizens Group, or Golden Age Club as some prefer to call it, has met each week this past year except for two weeks at Christmas. Our circle has been broken by death twice. Hilda Weaver and Mr. Samuels have gone to be with the Lord. During the severe winter weather our attendance has been down. But we have had weekly meetings with Bible study, sharing time (joys and sorrows), playing games,

singing hymns and Jewish songs, or listening to a columnist of the Jewish Press, giving variety to our afternoon. We close with a time of refreshment around the table.

One who has added a lighter touch to our program has been Mary Ann Sleichter, a happy young lady who has joined our missionary ranks here in New York. She is quite proficient with the guitar and has taught us several Jewish songs.

At some of our meetings we had only two faithful ones present, but we had very lively discussions. Almost every week a newcomer attends and asks many questions. On a sunny day our numbers swell and interest is good. One newcomer has become a regular and she says that she is being satisfied with the answers to her many questions each week. Pray for Ann P as she seeks to know God's will for her each day.

Several weeks ago KM came to our group. He told us that he had been in to inquire about our meetings a year ago but never arrived back home. He was "mugged" and spent almost all the year in the hospital. This was his first opportunity to attend and he seems to have many needs. We are following up in our contact with him.

Pray for us and for each newcomer that we will be able to point him to the Lord so he will know His love in a vital way.

"But I'll Never Change!"

By ASHTON H. HOLDEN
Missionary, Montreal, Canada

"WOULD you like to come in?" asked the young doctor. We had explained the object of our visit and his curiosity had been aroused. We had a distinct feeling that this young Jewish man was unhappy, and this conviction was borne out by his subsequent conversation.

Brought up in the Orthodox faith and having completed his education at a Roman Catholic college, he thought "religion a good thing"; but he wasn't "sold on Roman Catholicism." He expressed his sense of the hollowness of things and the instability of our society. We remarked that the state of world affairs is due to man's disregard of God and His Law.

"The Ten Commandments take some living up to," he said.

"What would you say about the Sermon on the Mount?" we asked.

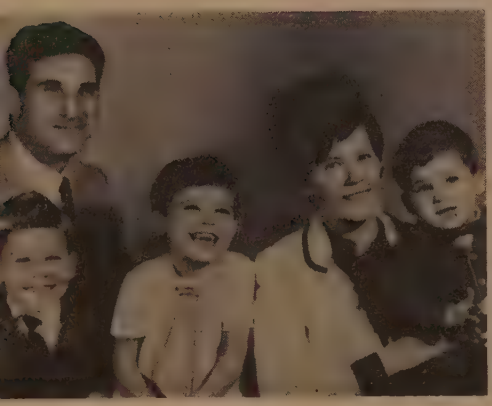
"What's the difference?" he replied. Earlier he had asked us the definition of a Christian. Now we explained that Christ was the only One Who could keep God's Law and live the perfect life, thus proving that He was the true Messiah.

His interest deepened as we told him of the way in which we came to know his Messiah as Savior and Lord, and we also spoke of the testimonies of some of our Jewish friends. "But **I'll** never change!" he said.

"Would you be prepared to consider God's testimony that Christ is your Messiah?" we asked, indicating the New Testament.

"I don't feel that I'm ready to read that at present," he answered. However, he gladly accepted our booklet, "21 Reasons Why I Believe Jesus is the Messiah."

The Mission Field in Kansas



BY ARTHUR KATZ
Prairie Village, Kansas
Missionary in Charge
Plains States District

As impatient as we ourselves are to see large numbers of Jewish people coming to a knowledge of their Messiah and worship the God of Israel in spirit and truth, we rejoice for what He has already unfolded in the year and a half He has had us in Kansas City and this Midwest area. Some doors have been slammed in our faces, but on the whole, much witness has been received though the tragic, oft-repeated words we hear from our Jewish people are that "We are too busy to take the time to investigate this now."

There is a spiritual stirring going on among the deeply Orthodox and the Chasidim and among many Jewish theologians as well as students. There has been an increasing restlessness among Jewish youth and a demand for authentic spirituality. We are thankful for many opportunities to bring a challenge to such inquiring students as to the possibility of the fulfillment of Judaism in the Messiah Jesus.

Reaching the Students

One such young man, a professor whose heart is really open for the truth of God, is the Hillel director at a neighboring university. We first met him when I was invited to speak by the Inter Varsity branch of his school. When I gave an invitation at the conclusion of the meeting, he came forward saying that he had never heard anything like this. He listened, yet said that he could not go through with the prayer of salvation. However we have seen him on a couple of occasions since and believe that he is close to the Kingdom.

Several other university outreaches at Urbana, Illinois, Texas, and Arkansas are now in the planning after an encouraging day of evangelism which we conducted at the University of Kansas where some 400 students attended an evening rally at the main auditorium. Although to my knowledge no Jews were among the saved that night, I personally spoke to six Jewish students in the course of our day's activity and in distributing leaflets there. One of the sharpest confrontations of the day was with a hippie who proved to be a rabbi's son.

Our Meetings

By the grace of God we have established monthly meetings in Des Moines and Omaha through the auspices of two Christian families who love the Jewish people and have had a continuing relationship and ministry to Jewish families in their areas for years. We are very excited by the possibilities offered in the opening of these doors and would appreciate your prayers for God's unfolding.

Our second annual Chanukah Party here at Beth Sar Shalom was the outstanding event of our year and a half in Kansas City. Out of the 40 people in attendance, 20 of them were unsaved Jews. We were especially pleased for the young people who attended including an Israeli student and veteran of the Six Day War who couldn't understand how one could be a Christian and a Jew at the same time.

Also, we have innovated something new to reach the younger generation. Once a month we have a special evening for teens and young adults with dinner and a time to hear the Word of God. We hope to continue on a regular monthly basis.

Unique Ministry by a Missionary Wife

Inger has started a monthly luncheon for Jewish women and, judging from the turn-out and joyous response of the ladies, the four luncheons to date have been smashing successes. Inger writes:

As a missionary wife, a close participant, and keen observer, I would like to share some of the "ups and downs" and joys and sorrows with you.

It is very sad to see a Jewish person to whom we have been witnessing for a long time, walk away in anger. However, it has been our great joy to see many of God's Chosen accept the Messiah.

The monthly luncheons are very well attended. The Jewish ladies enjoy the experience of eating my Danish cooking. I am also having a monthly "Coffee Klatch" for those who are unable to attend the luncheon.

In the beginning it was difficult for me to understand the Jewish people and their way of life. By His grace and leading I have experienced the wonderful power of God really taking over in every instance.

Encounters With Rabbis

The year has not been without encounters with rabbis. One rabbi and his wife and two women from his congregation in a community in Iowa came to a Christian Women's Luncheon where I was speaking. The result has been a cordial relationship with this man and his family. On a subsequent visit to his home I spent a lovely afternoon with his college-age son and his wife discussing the things of God and found them most receptive.

Recently a young Jewish man and his father of a prominent family here were led to the Lord. It was precious to hear them in a prayer of salvation and most beautiful to see them day by day walking with the Lord. Since this time we learned that the officials and rabbis of the Jewish community have met to discuss our irksome presence. Much seed has been planted, and we can only hope that these first signs of "disturbance" are an indication of a greater crop to follow.

Prime Time to Reach

One of the most important doctrines of the Church today is the imminent return of the Lord. With this startling truth facing us, the urgency increases to reach the Jewish people with the Gospel — now.

Through the years the American Board of Missions to the Jews has been faithful in proclaiming God's Word through every means possible. We have not been afraid to try new avenues for expressing the timeless message of eternity. Through our tract ministry, personal witnessing, visitation, Jewish holidays, customs and traditions, and radio ministries, countless thousands of Jewish people throughout the world have heard the Gospel message and have responded to its invitation. We rejoice in the great way the Lord has blessed our efforts.

Along with our prayers of praise to God we always ask, "How can we do more?" The answer to this question was clearly revealed—prime television time! We could dramatically portray the "Jewishness of the Gospel" through a television broadcast which would literally reach into thousands of Jewish homes in one evening! Then the thought came to us that the presentation of "Christ in the Passover" would lend itself to such a TV portrayal.

We engaged the Paul Webb Advertising Agency in Los Angeles to work with us in producing a television special in full color which would be 30 minutes in length. The quality and message could not be compromised. Thus our dramatic television broadcast of the "Passover" was born.

The slavery in Egypt, the Exodus, and the first "Passover" are visually depicted with the specially designed artwork through the creative department of Mr. Dempster Evans. The excellent narration of Mr. Bob Daniels, Christian artist, intertwines the story of Passover and the prophetic significance it portrays in the life, death, and resurrection of Jesus Christ. Through the eye of the television camera the viewer is able to see a Jewish family eating the Passover meal and enacting the ancient festival as God commanded. The result is a TV "special" which holds the audience spellbound with its message.

Los Angeles was selected as the "test area" because of its location as the film capital of the world. Over 500,000 Jewish people live in this sprawling metropolis. Previous experience with TV broadcasting indicated that we could reach over 50,000 (10%) of the Jewish people through just one telecast!

God's People

Extensive preparations were made to film and advertise the production. Rev. Harold Sevener, missionary in charge of the Los Angeles Branch, made a list of over 50,000 Jewish names. The Christian community of Los Angeles was mobilized to send out 50,000 fliers announcing the telecast to Jewish people living in the Los Angeles area. Over 30,000 telephone calls were made inviting Jewish people to watch.

The Passover telecast was shown on April 13th over KTLA Channel 5, in Los Angeles. In a future issue of *The Chosen People* we will be giving our readers a report on the responses received from the telecast. The project was carefully monitored and evaluated to determine its effectiveness. A telephone survey was conducted one half-hour after the telecast.

By God's grace, next year this telecast will be used across the nation to reach large numbers of Jewish people with the Gospel of the Lord Jesus Christ, their Messiah.

Although this new ministry is essentially one of Seed-sowing, by God's grace, we confidently expect that much Seed will fall upon good ground. Jewish people who responded to the invitation will be personally followed-up by our Los Angeles staff. Please pray!

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *Who wrote first and second Chronicles?*

Answer: Many feel that Ezra was the author of at least a portion of Chronicles, basing their reasoning on the Talmud and internal evidence. Some Peshitta manuscripts ascribe the books to "Johanan the priest" (probably the Johanan of Neh. 12:23). Professor Bennett, in *The Jewish Encyclopedia*, says that this can have no weight but adds, "From the keen interest shown in the inferior officials of the Temple, especially the singers, the author seems to have been a Levite, possibly one of the Temple choir." So much for the speculations of men. Let it suffice that the books are a part of "all Scripture" given by inspiration of God.

* * * *

Question: *Does 1 Corinthians 15:2 mean "otherwise you must have trusted in false doctrine"?*

Answer: It is not false doctrine which is especially in view here but the application of the power of the Word. This is a most important text for believers today. The "letter" in itself kills, but the Spirit gives life (2 Corinthians 3:6). The salvation which we have received by grace through faith and which cannot be lost has, nevertheless, a practical outworking in this life. The result of this will be either loss or reward, and that is why each individual must "work it out" for himself and should do so "with fear and trembling" (Philippians 2:12). Many principles are laid down for this in the Word. One of the most important is that which the Lord Himself gave in Matthew 16:25, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." Another safeguard is given here in 1 Corinthians 15. It is the need of a working, applicable faith. James gives a strong presentation of this in his letter. The word for "saved" in 1 Corinthians 15:2 is a present indicative passive, "ye are saved" or "ye are being saved" (the aorist passive would be "ye were saved"). This is why I believe Paul has the present outworking of salvation in view. He follows this with "if ye hold fast (present indicative of *katecho*) to what word I preached to you" which also indicates a present application. His concluding statement, "unless ye have believed in vain" further verifies this since he uses *eikē* (from *eikō*, to be weak), idly, to no purpose. Three different Greek words are translated "vain" in this chapter, *eike* in verse 2, *kenos* (empty) in verses 10, 14 and 58, and *maitaios* (profitless, ineffective) in verse 17. Paul, at this point, in concluding the practical aspect of his letter and beginning his proof for the resurrection, inserts the need of a working faith both in life and in creed.

TESTIMONY

By DEMETRIUS PAPANIKOLAOU
Athens, Greece

MR. PAPANIKOLAOU has recently been appointed our missionary in Athens. He will also do itinerant work in Thessalonica. Here is his testimony:

I was born in one of the most pretty villages of Northern Greece called Taciarchae on December 12, 1926 under the poor shelter of my grandfather, the priest of that village. At the age of six I went to school for the first time. My mother was the first person to talk to me about Christ of Nazareth, analyzing for me the Greek word for Christ, God's Son, Savior. My father was narrating to me the stories of Abraham, Isaac, and Jacob from the Old Testament which I still remember until today.

When I was twelve years old I lost my mother and about that time the Second World War was declared, but the mighty hand of God kept me throughout the trials. I was growing up and called a Christian, but deeply I was a stranger to Christ, an enemy to Him with my evil doing and thinking. I was growing up in sin and in a world that lieth in wickedness. The years passed and I was in the same lost condition. I was sad with no joy whatever, hating my fellowmen and being hated by them. I was involved in religion which had already begun to be laughed at by the atheism that overflowed the world and humanity. This was due mostly to the war which swept away every trace of morality and godliness and people lived and behaved like animals. I had gone away even from that typical church I belonged to and wandered every Sunday morning in the streets of Thessalonica tired and desperate.

One Sunday morning as I was walking I heard young peoples' sweet singing and was drawn to an old church where a choir was singing. A sign outside read, "Sermon of the Gospel, Free Entrance." I walked in and noticed the wonderful choir of young men and women who seemed very happy. Never before in my life had I met such happy people. I envied them and wished I could be as happy as they were. A silent prayer came out of my heart. This happened in 1948 when I was 22 years old.

God helped me to join that choir and hear the preaching of the Gospel until March of 1949 when I was called by my country to serve in the army. I left for Crete taking a small New Testament with me and having a deep desire to return and join that wonderful company again. Out of the horror of war God saved me in a marvelous and undescribable way. Ten years later I was a student of Civil Science in Athens and the God of love and mercy called me into His family when I repented of my sins. I knelt at the feet of Jesus, my sweet Savior, asking Him to wash me in His precious blood and make me a worthy servant. I am saved in Him for all eternity and no power can take me away from Him. After several years of instruction from His Word and of testing, He called me to His service for Israel in August 1967. I heard His voice and obeyed His call and now serve Him amongst the Jewish people of my country. He blesses and strengthens me in every step and I serve Him with all my strength physical and spiritual. I visit the Jews and tell them about the great gift of love and eternal life. Until now I have given 200 copies of the New Testament to Jewish people, by His grace.

Jewish Notes

By ALTHEA S. MILLER

Am I A Jew?

A question never fully answered. People have debated the issue and have talked themselves into a corner. Is it rational or true to the facts to equate Jewishness with Judaism as Gentiles are with Christianity? Can one be an atheist and still be considered a bonafide Jew?

Synagogue-oriented youth in Washington, D. C. took an entire weekend to ask, "Am I a Jew?" with no definitive answer. You are if you wish to be; you don't have to identify as one if you'd rather not; you are not if you've embraced another religion.

Israel's Supreme Court hassled the conundrum at the insistence of one of their own naval officers who is an atheist. His wife is Gentile. It was demanded that his children be registered as being of Jewish nationality. Under the religious law of Judaism only the children of a Jewish mother or a woman religiously converted to Judaism are regarded as Jews.

The separately written opinions of the nine judges boiled down to allowing the children of Lt. Comdr. Shalit to be listed as Jewish by nationality but atheistic by religion. This has caused considerable disquiet and controversy among Jewish communities around the world. One thing for sure, this nationality ruling holds only for the Shalit children, the Court decided.

Apparently this is not an issue just of the late 20th century. The Apostle Paul dealt with it in addressing the Romans. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God (2:28, 29). It seems that men would rather argue on the basis of human reasoning than believe the Word of the Lord.

An Eye on Israel

Watch for alterations in the political structure of Israel presaged by the unprecedented appointment of Army General Ezer Weizmann to Golda Meir's coalition cabinet. This is the first time a popular national figure has reached a prominent position in Israel's power structure without having struggled up through political machinery. It is believed that this appointment could alter the political life of Israel.

ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER V

JOB AND THE NATION ISRAEL

First Study: In The Hands Of The Enemy

This book is named after its chief character, Job, which means "persecuted" or "afflicted." In our canon it is the first of the poetic books of the Old Testament. Although the book is poetry the story is not fiction but fact (cf. Ezek. 14:14, 20; Jas. 5:11). The events must have taken place in patriarchal times for (1) there is no mention of the law; (2) the offerings are burnt offerings and not sin offerings as required under the law; (3) Job performs the functions of a priest himself; and (4) no mention is made of the exodus from Egypt. The book is a work unsurpassed for depth of feeling and grandeur of thought and conception. Luther said of it: "Magnificent and sublime as no other book of Scripture." Renan, the author and critic of the past century, delivered himself as follows: "The Book of Job is the Hebrew book par excellence—it is in the Book of Job that the force, beauty, the depth of the Hebrew genius are seen at their best." Tennyson called it "the greatest poem of ancient or modern times." Carlyle said it was "apart from all theories about it, one of the greatest things ever written with pen. There is nothing written, I think, in the Bible or out of it, of equal merit."

The theme, subject, or problem of the book is the suffering of the godly. The suffering of the ungodly is no mystery. The psalmist said: "Bloodthirsty and deceitful men shall not live out half their days" (Ps. 55:23; cf. also Prov. 29:1). But why do the godly suffer? The book really deals with five problems that grow out of this main one and include it. (1) Can man serve God disinterestedly from pure love of Him or is all his worship of God tainted with ulterior and selfish motives? (2) Is there anyone but God to whom the control of the circumstances of human life can be attributed? (3) Are man's outward circumstances a criterion and standard of his moral character and life before God? (4) Can men, by their wisdom, rightly and completely comprehend the workings of the providence of God? (5) Since the righteous do endure such great afflictions in this life, is a life of righteousness worth it in the last analysis?

Scripture is so full in its truth that although there is but one interpretation, there may be many applications. By way of comparison with Job we can see the believer of this age exposed to himself by the dealings and

chastenings of God, judging himself, mistrusting himself, resting in the all-sufficient grace of God. By way of contrast with Job we can see Christ, the sinless Sufferer, doing God's will without murmuring and with complete trust in the wisdom and will of the Father. By way of application we can discern in Job the whole story of the salvation of the sinner.

An Englishman once said to Moody: "Did you ever notice this, that the Book of Job is the key to the whole Bible? If you understand Job you will understand the whole Bible!" "No," said Moody, "I don't comprehend that. Job the key to the whole Bible! How do you make that out?" The Englishman said: "I divide Job into seven heads. The first head is: A perfect man untried. That is what God said about Job; that is Adam in Eden. He was perfect when God put him there. The second head is: Tried by adversity. Job fell, as Adam fell in Eden. The third head is: The wisdom of the world. The world tried to restore Job; the three wise men came to help him. That was the wisdom of the world centered in those three men. You cannot," he said, "find any such eloquent language or wisdom anywhere, in any part of the world, as those three men displayed, but they did not know anything about grace, and could not, therefore, help Job. Then in the fourth place, in comes the Daysman, that is Christ. In the fifth place, God speaks; and in the sixth, Job learns his lesson. 'I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.' And then down came Job flat on the dunghill. The seventh head is this, that God restores him. Our last estate is better than our first."

By way of comparison, still further, Job is a picture of the nation Israel. This thought we shall attempt to carry through our three studies. For our purposes and true to the movement of the book we divide Job into three sections: chapters 1-3 speak of the suffering Job; chapters 4-31 set forth the sophistries of his friends; chapters 32-42 reveal the salvation or deliverance of Job by the Lord.

Job in His Suffering

First, let us note what kind of man Job was. Then let us consider his suffering, sorrow, and trial. This one delivered over into the hands of the enemy, Satan, was no ordinary man. He had wealth (cf. 1:3; 29:3, 6, 19). He knew the prosperity of the Lord. He was blessed with children (1:2). They are a heritage from the Lord. He was highly honored (29:7-11; 29:21-25). He was educated. He shows familiarity with writing, building, natural history, astronomy, and science in general. He was pious and godly (1:1, 5, 8; 2:3). He was perfect. This does not mean sinlessly perfect. He was perfect in the sense of complete as the word denotes (*tam*, from *tamam*, to be complete, whole). His godly life was well-rounded: not zealous in some things and lax in others. He was as honest in public as in private; he was as true with men as with God. He was upright, sincere, and straightforward, as we say "on the level." He feared God. God was the center of his life and desire. He lived in the presence of God. He turned away from evil, shunning every form of it. He was concerned for the spiritual well-being of his children (1:5). It was not spasmodic but a constant practice of his. This is brought out by two features of the original text: first, the words, "all the days," and secondly, the verb in the imperfect denotes that which is continuous and reiterated. He ever concerned himself for the needy (29:12-17).

Just as Job was an extraordinary man, so was his trial unusual at the

hand of the enemy Satan. Job was tried in his circumstances or circumstantially, in his body or physically, and in his faith or spiritually. In these three spheres he was tested to the full. He lost all his wealth and property. He lost his children, dearer far than his riches. And all of this transpired with Satanic speed and suddenness. He lost his health.

Someone has described it: "The disease of Job seems to have been an universal ulcer, producing an eruption over his entire person, and attended with violent pain and constant restlessness. A universal boil, or group of boils, over the body would accord with the account of the disease in the various parts of the book. In the elephantiasis the skin is covered with incrustations like those of an elephant. It is a chronic and contagious disease, marked by a thickening of the legs, with a loss of hair and feeling, a swelling of the face, and a hoarse, nasal voice. It affects the whole body: the bones as well as the skin are covered with spots, and tumors, at first red, but afterwards black."

Payson was asked, when under great bodily affliction, whether he could see any particular reason for such dealings of God with him. "No," he said, "but I am as well satisfied as if I could see ten thousand; God's will is the very perfection of all reason." So reasoned Job in his trial. Then Job lost the help and sympathetic understanding of his wife. Through all these tests Job stood firm and glorified God.

Israel in Her Suffering

What a parallel to these things does the nation Israel afford! She too was highly favored of God. God delighted in her. He called her the apple of His eye, His chosen, His son. Yes, He even called her His Jeshurun (the same root word as "upright" used of Job), His upright one (Deut. 32:15; 33:26; Isa. 44:2). She too was prosperous under the hand of God (Deut. 8:18). God gave her power to acquire wealth. Just as Satan resisted God's word of commendation and joy in Job, so has he done and still does with regard to Israel (Zech. 3:1ff).

God delivered Job permissively into the hands and devices of the enemy Satan for dreadful trials. In a similar manner God delivered over the dearly beloved of His soul into the hands of her enemies (Jer. 12:7). As Job was stripped of all, so was Israel also (Lam. 5:1-5). This is true in a greater measure today than it was in Jeremiah's day when he wrote the "Lamentations." Many were the waves and billows of woe that came over Job. How many and of what magnitude have they been that have swept over Israel and still engulf her in this hour!

First, she was persecuted of Pharaoh upon arriving at nationhood. Then the nations on the wilderness journey, especially Amalek, vented their wrath on her. In later years Haman took up the cudgel of persecution against her to exterminate her. Antiochus Epiphanes in the second century before Christ joined himself to the number of those who can be called the inveterate and unrelenting enemies of Israel.

The Middle Ages saw wave after wave of destruction break over the defenseless head of the nation of the weary foot and the weary heart. If thousands died in plagues from contaminated waters, it was Israel who had committed the dastardly deed, although many of her own number perished. If a Gentile child were found dead near the time of Passover, it was the community of God's people that had perpetrated the crime in order to have the blood for ritual purposes, although it was known that Israel turned with loathing from all blood in their ritual and in their food according to the explicit prohibitions of the Mosaic law. The long, sad, blood-stained story of the Spanish Inquisition has never

been fully told and it were best passed over in some degree of silence. And what shall we say of her present day privations, wanderings, and sorrows? And the end is definitely not yet. Israel's history has been one drawn-out concatenation of woes.

But we must realize what Job's friends had to learn and that is that not all suffering is retributive. God's greatest trials are inflicted upon the strongest for by His grace they are empowered to bear them. If Job had only known what God had said to Satan and how His heart went out to Job in his trial; if Israel only knew what God has said of her in His Word to Satan and all men and how His heart yearns for her! Here we have exemplified in a clear way the truth that whom the Lord loveth He chasteneth. Satan in the last analysis strikes at God by implying that He can only be loved with a mercenary love and only for His benefits do human creatures feel drawn to Him. When the human heart really catches a glimpse of the love in the heart of God, it responds with love. "We love him, because he first loved us."

It is said that Spurgeon, while visiting at a friend's home in the country, was attracted to a beautiful weather-vane which the friend had placed upon the cupola of a new barn. On the weather-vane were inscribed the words, "God is love." Spurgeon expressed surprise at the choice of such a motto for such a place and said, "What do you mean by putting that text of Scripture on the weather-vane? Do you mean that God's love is as changeable as the wind?" "Oh, no," said his friend, "I mean to say that God is love whichever way the wind blows."

Job learned this truth; Israel as a nation will yet learn it. No matter what the trial, how deep the sorrow, how cutting the wound, how painful the disease, how loathesome the affliction, how unbearable the circumstances, God is always and ever love. And He chastens those He loves. In these first chapters we have seen that God permits the godly to suffer for the glory of God. In the remainder of the poem it is seen that the godly suffer for their own good as well.

What is as evident as the afflictions imposed by Satan upon Job is the protection afforded him by God. Satan in his venom could go only thus far and no farther. Throughout the centuries Satan has longed to blot out Israel, but she knows God's protecting hand. It is said of Felix of Nola that when he was hotly pursued by murderers, he took refuge in a cave, and instantly over the rift of it the spiders wove their webs. Seeing the web the murderers passed by. Then said this saint, "Where God is not, a wall is but a spider's web; where God is, a spider's web is as a wall." How true for Job and how true for Israel!

A Board Member is Delayed on His Train Trip Home

(Continued from Page 5)

seriously considered Him as the promised Messiah. It was a blessed opportunity to witness for my Savior.

The time had gone quickly and now the train was pulling into Philadelphia. We shook hands and he was very friendly in parting. Pray for Mr. O that the Lord may give him a hunger to know the Lord Jesus as his Messiah. Mr. O holds a responsible teaching position with Temple University in Philadelphia.

"Thank you Lord," I prayed as I continued on my way to Washington. "Now I know why you wanted me on the 7:30 train instead of the earlier one."

THE CHOSEN PEOPLE

GENERAL INFORMATION

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel,* published monthly in Yiddish and English has a circulation among Jews in all parts of the world.

Gospel by Radio. "The Chosen People Broadcast" is maintained in the United States and Canada and a radio ministry is beamed to Europe and Israel.

SOME OF OUR REGULAR MEETINGS

NEW YORK HEADQUARTERS: **Sunday** 3:30 p.m. Hebrew Christian Worship Service. **Tuesday** 7:30 p.m. Young Adults' Bible Discussion Group. **Wednesday** 7:30 p.m. Business and Professional Bible Class. **Thursday** 2:00 p.m. Golden Age Club. **Friday** 7:00 p.m. Young Ladies' Bible Class. **First Saturday** 2:00 p.m. Ladies' Auxiliary.

CONEY ISLAND. 3116 Neptune Avenue: **Sunday** 10:30 a.m. Sunday School. **Monday** 1:00 p.m. Mother's Class and Kindergarten. **Tuesday** 7:30 p.m. S.T.O.P. (Spiritually Taking Off Pounds). **Wednesday** 7:30 p.m. Dorcas Society, 1st and 3rd weeks; College Age Group, 2nd and 4th weeks. **Thursday** 7:00 p.m. Adult Bible Class; 4th **Thursday** Family Night. **Friday** 3:00 p.m. Boys and Girls; 7:00 p.m. Teenagers.

LONG ISLAND. HUNTINGTON STATION. 27 Liberty Street: **Monday** 4:00 p.m. Children's Bible Class. **Wednesday** 12:30 p.m. twice monthly, Ladies' Bible Class. **Friday** 8:00 p.m. Adult Bible Class. **Third Saturday** 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: **Tuesday** 11:00 a.m. to 2:00 p.m. Hobby Craft and Ladies' Bible Class and Children's Class. **Friday** 4:00 p.m Children; 7:00 p.m. Children and Teens; 8:00 p.m. Adult Bible Class. **Third Saturday,** 7:00 p.m. Messianic Youth Fellowship. **First Sunday,** 3:00 p.m. Hebrew Christian Forum. **Fourth Sunday,** 3:00 p.m. Hebrew Deaf Fellowship.

LEVITTOWN, N. Y. 6 Parkside Drive: **Monday** 1:00 p.m. Women's Meeting. **Wednesday** 4:00 p.m. Children's Class. **Second Saturday** at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: **Tuesday** 10:00 a.m. Old Testament Bible Class, Nursery; Heart to Heart Hour Chapel, 7th Street and Flower, Phoenix. **Thursday** 7:30 p.m. (except 3rd Thurs.) Jewish Evangelism Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301, Phoenix. **Third Thursday** 8:00 p.m. Monthly Fellowship for Jews and Christians, Valley Garden Center, 1809 N. 15th Ave. Phoenix. Monthly Prayer Meeting. Call for information Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: **Sunday** 3:00 p.m. Hebrew Christian Worship. **Monday** 7:30 p.m. Young Adult Bible Discussion. **Tuesday** 7:30 p.m. Bible Study Group. **Second Friday** 7:00 p.m. Family Night. **Thursday** and **Friday,** Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: **Third Friday** 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: **Thursday** 7:30 p.m. Bible Discussion and Fellowship. **Friday** 7:30 p.m. Teenagers. **First Saturday** 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

FLORIDA, MIAMI, 16001 N.E. 18th Avenue: **Friday** 8:00 p.m. Adult Bible Class. **Second Saturday** 6:00 p.m. Fellowship Supper. Tel. 305-949-5009. COOPER CITY, 9453 S.W. 53rd Street: **Tuesday** 8:00 p.m. Adult Bible Class. Tel. 305-581-2391.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: **Tuesday** 12 noon Ladies' Bible Class and Luncheon. **Thursday** 8:00 p.m. Jewish and Christian Fellowship. **Fourth Saturday** 7:00 p.m. Family Night. For information phone 338-5959.

KANSAS, PRAIRIE VILLAGE, BETH SAR SHALOM **HEBREW CHRISTIAN FELLOWSHIP CENTER** 4004 W. 66th Street. **Thursday** 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Blvd. St. Louis Park: **First Friday** 8:00 p.m. Adult Fellowship. **Third Friday** 7:00 p.m. Family Night Supper. **Second** and **Fourth Friday** 8:00 p.m. Bible Study Fellowship. **Saturday** 10:00 a.m. to 1:30 p.m. Childrens' Classes. Phone 929-2036.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: **Tuesday** 7:30 p.m. Bible Discussion and Fellowship. **Wednesday** 12:30 p.m. Ladies' Bible Class and Fellowship. **Friday** 7:00 p.m. Teenage Program — Bible Study and Socials. Usually **last Sunday** 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 W. Northwest Highway: **Second** and **Fourth Friday** 7:30 p.m. Bible Class for interested Jews. **Saturday** 2:00 p.m. Youth Activities; 6:30 p.m. Fellowship Dinner; 7:30 p.m. Bible Discussion Class for Jews and Christians. Quarterly meetings in Houston. Send for weekly Newsletter announcing activities. For information phone 214-369-3274.

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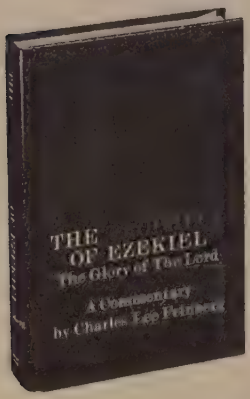
The Prophecy of Ezekiel



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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

"Behold, and see if there be any sorrow like unto my sorrow." (Lamentations 1:12). The grief of Jeremiah is symbolic of Israel's history. But God longs to comfort Israel. Last month we began a study of God's message of comfort to Israel in the fortieth chapter of Isaiah.

There are many voices in this chapter of Isaiah. There is the voice of God to the prophet calling him to comfort Jerusalem with the message of the God of Israel Who will come for her salvation. Then there is the voice of the herald of the Coming One. Another voice said, "Cry. And he said, What shall I cry? All flesh is grass . . . The grass withereth, the flower fadeth, but the Word of God shall stand for ever" (vs. 6-8). It is no wonder that Handel based much of "The Messiah" on these magnificent voices. However, there is another majestic voice, the sound of which has been deafened somewhat because Handel used a variant translation of Scripture for his oratorio. Handel's aria, "O thou that tellest good tidings to Zion" is beautiful. It would make a beautiful appeal for Jewish missions, but it would confuse the Scriptural distinction between Israel and the Church as it is not the preferred translation. The King James Version is correct.

> O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God (vs. 9)!

Dr. Delitzsch translates it:

> Upon a high mountain get thee up, O evangelistess Zion; lift up thy voice with strength, evangelistess Jerusalem: lift up, be not afraid; say to the cities of Judah, Behold your God.
>
> Franz Delitzsch, D.D., *Biblical Commentary on The Prophecies of Isaiah*, Volume II, p. 145.

Jerusalem, the Bearer of Good Tidings!

But there is another voice in this chapter that brings a message of comfort to Jerusalem. It is the voice of Jerusalem as an evangel!

> The word rendered 'tellest good tidings' is a feminine form, and falls in with the usual personification of a city as a woman. She, long laid in ruins, the Niobe of nations, the sad and desolate widow, is bid to bear to her daughter cities the glad tidings, that God is in her of a truth. It is exactly the same thought

as "Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Alexander Maclaren, *Exposition of Holy Scripture, Isaiah*. Chapters 1–48, p. 249, 250.

In last month's issue of *The Chosen People* we noted the permanency of the "highways of our God" in verse 3. They are super highways and the traffic is in both directions. Redeemed Israel returns to God under her Messiah. She then returns to the nations bearing the message of salvation. She needs no further training; she already knows the language. The Gentiles will hear the message and use the same highway.

> And it shall come to pass, that every one that is left of all the nations, which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles (Zechariah 14:16).

Once more it will be "to the Jew first and also to the Greek." "Comfort ye my people," saith your God. God's purpose for the children of Abraham will prevail. "In thee shall the nations of the earth be blessed" is fulfilled in Jesus the Messiah, and Israel is to be the bearer of these glad tidings.

God Is In Control of the Nations and Israel

"All nations before him are as nothing" (vs. 17). A casual reader would accuse Isaiah of being ignorant. What about Egypt? the Canaanites? the Philistines? the Amalekites? What about Syria and Assyria? Are these powerful nations nothing? Have you forgotten your history, Isaiah? No. Isaiah was not ignorant. He knew the facts of history, but he was able to see a fact that superseded all dates, battles, campaigns, and warriors. Isaiah was a statesman who had a philosophy of history. He realized that there was One Who is in control of history. This is another facet of Isaiah's message of comfort: the Jews are in the hands of the nations, but these nations themselves are in the hands of the God of Israel. Not only does God reign in spite of His enemies. He uses His enemies to fulfill his purposes.

> Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity (Isaiah 40:15-17).

This message of comfort extends from Isaiah's time to ours.

> Men talk of the Divine history of the human race, but there is no such history. The Old Testament is the Divine history of *the family of Abraham*. The call of Abraham was chronologically the central point between the creation of Adam and the Cross of Christ, and yet the story of all the ages from Adam to Abraham is dismissed in eleven chapters. And if, during the history of Israel, the light of revelation rested for a time upon heathen nations, it was because the favoured nation was temporarily in captivity. But God took up the Hebrew race that they might be a centre and channel of blessing to the world.
>
> Sir Robert Anderson quoted by J. Sidlow Baxter, *Explore the Book*, p. 248.

There is an ancient legend that the Emperor Julian (the Apostate) once taunted a humble Christian laborer with the question, "What is the carpenter's son doing now?" The reply was, "Hewing wood for the Emperor's casket." This was a prophecy which was fulfilled literally.

This is a message of comfort to all who put their trust in the God of Abraham.

> The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision (Psalm 2:2-4).

Israel's Source of Comfort Is the Messiah

There is still another message in this fortieth chapter of Isaiah. Israel's source of comfort is the Messiah. When the Jewish people see this truth and turn to Him, then the source of their comfort will be recognized — Israel's Messiah, the Lord Jesus Christ!

> Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall. But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isaiah 40:27-31).

Observe carefully Isaiah's meaningful repetition. The characteristics of God are that He "fainteth not, neither is weary." However, the Jewish people are to go through a time of such great tribulation that "even the youths shall faint and be weary." In the midst of that terrifying experience there will be a group of people to whom God will give His own characteristics of strength and tirelessness. "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary, they shall walk and not faint."

> 'They that wait upon the Lord' is Old Testament dialect for what in New Testament phraseology is meant by 'Believe on the Lord Jesus Christ.' For the notion expressed here by 'waiting' is that of expectant dependence, and the New Testament 'faith' is the very same in its attitude of expectant dependence, while the object of the Old Testament 'waiting,' Jehovah, is identical with the object of the New Testament faith, which fastens on God manifest in the flesh, the Man Christ Jesus.
>
> Therefore, I am not diverting the language of my text from its true meaning, but simply opening its depth, when I say that the condition of the inflow of this unwearied and immortal life . . . is simply the trust in Jesus Christ . . . True, the revelation has advanced: the contents of that which we grasp are more developed and articulate, blessed be God! True, we know more about Jehovah, when we see Him in Jesus Christ, than Isaiah did. True, we have to trust in Him as dying on the Cross for our salvation . . . but the Christ is the 'same yesterday, and to day, and for ever.'
>
> Alexander Maclaren, ibid, pp. 280-281.

Alexander Maclaren quite validly uses this paragraph from Isaiah to invite all men to accept Jesus Christ as Lord and Savior. However, while we may apply these truths in this way, we must never overlook the obvious truth that this is a message of comfort to Jewish people. The message is still unfulfilled and applies to a time of great tribulation. In fact, I believe it definitely refers to the time mentioned in Zechariah 12:9, 10:

> And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced. . . .

It is then as Israel waits upon the Lord that they shall be saved. Isaiah 53 will become their national prayer of repentance and, by God's grace, they "shall

mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Observe that the One Who will save them is the One Who has saved us. The method is the same — salvation by faith in the pierced One. Jews will be saved in the Great Tribulation in exactly the same way as they are saved now, by faith in the Lord Jesus Christ. This is the only message we have as we seek to comfort Jerusalem!

Responses to the Passover Telecast

On April 13th the Mission had the opportunity of presenting the Passover telecast in the Los Angeles area. Responses to the telecast have exceeded our fondest hopes. So far, we have received over 4500 requests for the booklet, *Israel, a Modern Miracle,* by Joseph Hunting, which was offered.

Over 2000 telephone calls were made to survey the TV broadcast. The survey was programmed by a statistician of Denver University and indicated that 17.3% of the Jewish people in Los Angeles viewed the program. If these figures are valid, and I believe they are, then over 100.000 Jewish people viewed the program.

We want to share a few of the letters sent to us by the Rev. Harold Sevener, missionary-in-charge of our Southwestern Pacific District.

> We enjoyed watching the Passover television program. Will you please send me a free copy of "Israel, A Modern Miracle?" Thank you. P.S. My husband is the leader of our synagogue. We are having a Passover Seder for the community and are expecting 125 people. Is it possible to send us this amount of free booklets? We sure would appreciate it.
>
> We would like to say that we enjoyed your presentation of the Passover program. Thank you for screening it at an hour when children could see it.
>
> Have watched your program Monday night and enjoyed it very much. I would like to have the book . . . I am of Jewish birth and married a Christian. My children have been brought up in the Jewish faith . . . For the first time in my life I've read the Bible both the Old and New Testament . . . I never knew about Jesus. Would like more information. Thank you.
>
> I am Jewish and have been present at over 60 Seders (am close to 70 years old). Your program Monday, April 13th at 8 P.M. on "The Passover" was the most meaningful and explanatory of any I have ever attended and that includes those held at home and many attended at Temple.
>
> The co-relation between The Last Supper and the Seder, which was never explained at home or at the Temple, was truly a revelation, and my sincere thanks for your presentation.

The Seed has been sown. Pray that it will spring forth into an abundant harvest.

Faithfully yours in His service,

Fellowship Meetings in San Antonio and Houston

By DR. THOMAS S. McCALL
Missionary-in-Charge, Southwestern District

Last week was a historic one in the ministry of Beth Sar Shalom in the Southwestern Region. On Thursday, February 5, we conducted our first meeting in San Antonio at the Town Hall in Wonderland Shopping City. This is in the Northwest section of San Antonio where the major synagogues are located. Approximately 75 persons, including 15 Jewish people, attended the kosher buffet supper and heard the messages of the evening.

The speakers were: Rev. Josef Herschkowitz, our Texas field evangelist, who gave his testimony entitled, "I Was in Dachau!"; Rev. Arnold Fruchtenbaum delivered a message on "The History of Hebrew Christianity"; and Dr. Thomas McCall's message was "Why Israel Must Survive." Mr. Billy Mitchell was the master of ceremonies, and most of the local organizational work was done by Mrs. Dorothy Rascoe. Six pastors attended the kick-off meeting.

Several Christians told us that this ministry was something they had been praying for in San Antonio for years. Some of the Jewish people told us how much they enjoyed the meeting and were looking forward to future occasions. We praise the Lord for this initial thrust in the Alamo city.

Bimonthly Meetings in Houston

Something new has also been added to our ministry in Houston. Last year we conducted quarterly meetings in that city and we have now begun bimonthly meetings. Furthermore, the Mercantile Bank of Houston, whose community room we were using, has moved to beautiful, spacious quarters about a block away from its old location. It is now on the corner of Stella Link Road and South Braeswood, with four synagogues close by.

On Saturday, February 7, we conducted our most recent Beth Sar Shalom meeting and Mr. & Mrs. Simmon Lambert did much of the local work. Dr.

(Continued on Page 11)

Houston Meeting

San Antonio Meeting

"...My Word... shall not return unto me void, but it shall accomplish that which I please" (Isaiah 55:11).

Incidents from the

A Jewish Mother Knows The Answers About Salvation

By Elias den Arend
Field Evangelist, California

During recent meetings at a local church in California a young couple showed great interest in the message and talked with me after the service.

I asked if I could call on them at their home, and reluctantly they consented. They asked me not to mention the name of Christ in the presence of their mother, who was living with them, as they did not know how she would react.

When my wife and I called on them a few days later, to our surprise the the mother showed no hostility whatsoever. On the contrary, within a short time, she asked us how we came to believe in Christ as our Lord. She seemed not at all opposed to us talking openly about Christ.

I had to tell the mother that her children had asked us not to mention the name of Christ as they did not know how she would react. She just smiled and made no comment.

The young couple who had come to the service asked many questions. To our great surprise the mother knew many answers although she did not know always where to locate them in the Bible. We had brought extra Bibles and had to help the young couple find chapters and verses, but the mother seemed to be better acquainted with it. We soon realized that she had done this before, even though she did not disclose it to the rest of the family. After spending some hours with the family, we took our leave. We were asked to come back soon. I made another appointment with them during an evening I was free of any speaking engagements so I could give more time to talk with them.

On our next call a couple of evenings later, we saw an old, used Bible on the table. As soon as we were seated the questions began, and again mother knew a lot of the answers. For hours we went over various portions of Scripture and the young people were very interested. Finally I could contain myself no longer and asked the mother how it was that she was so well acquainted with the Word of God. How did she know what salvation actually meant, and how could she tell so clearly what faith in God was? She kept looking at us and after a VERY long time she told us that before she was married she had accepted Christ as her personal Savior. She had kept it a secret, but some months before she had told her children that there was much more to Judaism than keeping the Holy Days. She told them that they should visit a Christian church and hear the "other side."

They finally agreed with her and when they read in the local paper that a Hebrew Christian was speaking in one of the churches they decided to hear him. The mother still had not told her children that she had accepted the Lord many years ago. Now, as she

told them the story of her salvation, there was a long silence. Finally, the daughter went to her mother and, with tears in her eyes, she put both arms around her and said, "Mom, please don't be ashamed of what you believe. With His help we also may believe some day as you have for so many years."

Up to the moment of writing this report, I do not know if this couple have accepted Christ. Please pray for their salvation.

"The Work You Are Doing Interests Me!"

By PERRIN COOK
Missionary-in-Charge, Atlanta, Georgia

THE experiences in a deputation ministry are varied and interesting. It was drizzling rain when I drove into the airport parking lot to leave the car while I continued my appointment by air. A man was talking to the attendant, but I didn't notice that he was watching me. After I parked the car and entered the ground floor of the terminal, this same man was there. He asked if he might help me carry my luggage up the escalator. My first answer was a "no" as I was traveling light. I wondered why he was interested in helping me, and then he said that he had noticed my tie clasp with the Hebrew letters on it and wanted to talk with me. The clasp was made by our missionary, Mr. Mogensen, and the three Hebrew letters are the initials for Beth Sar Shalom, the name used for our Centers.

I said, "You must be Jewish to recognize the Hebrew letters." His answer was in the affirmative.

I let him assist me, and after flight arrangements, he and I talked for fifteen minutes. In the course of the conversation I learned that he was a representative for a shoe company in Atlanta. He had missed his flight by fifteen minutes. Coincidence? No, God did it! I believe His hand was in it, because I travel praying constantly that God will lead me to Jewish contacts.

In answer to his question of why a Gentile was wearing a tie clasp with Hebrew letters, I explained my interest in Israel. The conversation led to my identity as a Baptist minister. His first reaction was, "Oh, you are trying to convert the Jews!" Again, God gave me the answer. "No, I cannot do this. That is God's business."

He paused and said, "The work you are doing interests me. I have visited churches in areas where I travel. I would like to talk more with you when you are in Atlanta."

At this writing our schedules have not coincided, but he told me to keep trying. He wants to talk, and I believe that we will get together. Yes, God brought us together in a strange way, but God works in strange ways. As you read this, let me ask you to pause and join in prayer for the completed work of salvation through the Lord Jesus Christ in the heart of this interested Jewish man.

"Do You Convert Jews To Christianity?"

By Hanna Eurich
Missionary, Pittsburgh Branch

A young man telephoned the Center the other day. He wanted to know if our place was a *schul*, a synagogue. I told him that was not exactly what we were, but that we were a Center for religious information and instruction. His next question was, "Oh, but you are not one of those places where they convert Jews to Christianity, are you?"

Since this question is being asked very often by Jewish inquirers, I have an answer ready that at once lifts the whole matter to a personal and spiritual level. I told him, "As an answer, I will give you our definition of the word 'convert'. To convert does not mean to change from one religion to another, but in the biblical sense it simply means to turn to God. I'm sure you know the Hebrew term *Teshubah* (repentance)."

"Of course," he answered, "I know Hebrew."

"Then you know precisely what I mean when I use the word conversion."

The man said that he was really curious about our Center and that he would come by some time to talk more. I invited him to do so soon. I did not realize how literally he had taken that invitation until, about two hours after our conversation on the telephone, our doorbell rang, and when I went to answer there stood the same man. He said that he had walked past our building many times wondering if he should come in.

Meanwhile, Rev. Johnson had joined us, and a conversation followed in which the man told us the story of his life. He was raised in an Orthodox family, but during his college years had abandoned the traditional ways that he had learned in the home. Now he found himself without anything that could give him motivation and guidance in his life. During the past years, he had faced problems which had brought him close to an existential crisis.

We know that this person is deeply troubled, and that he needs to find a new identity for himself. We pray that he will return or contact us again by telephone and that we can introduce the Messiah to him. Pray with us for this young man.

I also want to report of the Lord's leading in another matter. We have recently met two Christian ladies who are members of an evangelical church in a Pittsburgh suburb. The pastor and the congregation are eager to share in our work, and they have approached us for help and advice in their efforts to witness to the Jewish people in their community. Presently we are planning a series of meetings at this church. After this we will organize a community canvass and will go out with these people on door-to-door visits. We know God will bless as there is a genuine love and concern for people without Christ.

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Life Is Made Meaningful In The Messiah

By MISS RUTH BACKUS, Missionary, Phoenix, Arizona

Our missionary in Phoenix, Arizona, Miss Ruth Backus, has sent in the following testimony from Mrs. Berte Wish. She writes that Philip and Berte Wish attended a Beth Sar Shalom Fellowship in October for the first time, having been brought by a Hebrew Christian couple, Mr. and Mrs. Krause. After the message Miss Backus had opportunity to talk with them and realized that they were searching for reality. Within a few days our worker had a call from Mrs. Krause saying that Mrs. Wish had just accepted Christ as her Savior. About a month later the den Arends and Miss Backus visited the new believer, and after some discussion, her husband was under deep conviction.

Miss Backus writes, "They expressed the desire to talk further at another meeting and so in April after the Mission's annual banquet, I invited them to my home. Mr. Wish asked Dr. den Arend many questions and then after the two men went into my office, for the first time in his life, Mr. Wish prayed asking Christ to come into his heart and make him a good Christian and a good Jew."

Here is Mrs. Berte Wish's own story:

Because I was a girl, instead of the boy my father had wanted to carry on the family name, I had to get the type of education he expected. An old-fashioned rabbi tutored me until the modern Jewish Center was built. I was the only girl with 20 boys learning the Hebrew alphabet and to read Hebrew and Yiddish. After I was enrolled in the new Center, a combination of school, athletic activities and a beautiful house of worship, I became enmeshed in Jewish culture.

Father planned to live in Israel since Zionism was his life. However, the Lord didn't see fit to fulfill our dreams as my father became ill and passed on when I was fifteen years old. He had the pleasure he so wanted of attending my Confirmation, Sunday School, and Hebrew graduations, where my conversational Hebrew was demonstrated in speeches that made his face light up.

Our life changed after that. I began to question God's way of running things. I turned my back on the serious side of life and had fun in many ways. I married someone I knew my father would not have approved. He was an atheist from a family whose early background was Communistic.

By this time I no longer followed my religion in any sense except knowing I was born a Jew. I neither denied it, or was happy in it. After my marriage I began to read the Old Testament and found many references to a Messiah. It became clear to me that something had always been left out of the explanations I thirsted for from teachers, rabbis and my own family. So I kept seeking and reading and found I had a lost feeling.

I allowed my daughter to associate with persons of all denominations. She seemed to gravitate toward Gentiles in spite of my sending her to Sunday School at the Jewish Center, where after one year, she was unhappy. Later I encouraged her to belong to B'Nai Brith girls and took her to functions that were centered on Jewish life. I suppose I felt guilty, and wanted her to appreciate her heritage. The real break came when she married a Christian young man. He and his family were born-again. She was converted and baptized. Friends asked me how I felt, and I said that I wasn't too pleased; but if that was what she wanted, I would accept it.

Little did I realize that later I, too, would accept my Redeemer. My daughter's father-in-law kept sending pamphlets and literature to me, some from Beth Sar Shalom. I was very interested as my explorations through the years were so fruitless. I read and pondered and there was a peculiar change in my thoughts. I kept thinking, "Can this really be?" I searched the Scriptures and found many answers.

(Continued on Page 13)

A Report on New Missionaries from the Training Program

By Rev. MARTIN M. ROSEN
Director of Missionary Recruiting and Training

MARGERY ANSELMA spent six years as a classroom teacher for exceptional children. She has excellent credentials: a B.S. from Boston University, and a Master of Science degree from Yeshiva University of New York City. In many ways she is typical of many Jewish young people. She was brought up in the Bronx, New York, and attended Hunter High School, which is affiliated with Hunter College. This school was one of the first to pioneer accelerated classes and to segregate the exceptionally bright and promising students. Margery was in that type of program. When she first enrolled at Boston University, it was with an idea of becoming a nurse, because she felt that this was the best way in which to serve humanity. In the second half of her freshman year, she found Christ as her Messiah and dedicated her life to Christian service. She felt that she had the leading of God to accept one of the most difficult challenges in the field of education, and so she switched her major to education. She was trained for the purpose of teaching children who were emotionally disturbed or mentally retarded. Three years ago she married Emile Anselma. They had come to know each other through some of the meetings conducted by Hebrew Christians for the purpose of evangelizing the Jews. Last year Mrs. Anselma accepted the call of God and made herself available for missionary work among the Jewish people. She has been assigned to work in the New York Headquarters District.

LINDA SCHLEGEL is a native of Quakertown, Pennsylvania. She accepted Christ when she was fourteen years old and became active in the Bethel Evangelical United Brethren Church. Her burden of winning Jewish people to Christ came at an early age. Throughout most of her Christian training at Washington Bible College she worked for the Mission in one capacity or another. For several years she served as a camp counsellor, and for the past three years she worked at various duties in our Washington, D.C. Branch. Miss Schlegel is a licensed practical nurse and a graduate of Washington Bible College. She is highly skilled in domestic arts. Last summer she served as sewing instructor for the Singer Sewing Machine Company. During her training at headquarters she supervised the planning and preparing of meals at our Center for the many

MARGERY ANSELMA

LINDA SCHLEGEL

MARCIA BLACK

functions we have each week. During the period of her candidacy, Miss Schlegel acquired much experience in visitation. She has been assigned to children's and young people's work with Miss Ruth Wardell in Levittown.

MARCIA BLACK is the youngest person we have ever accepted in our candidates' program. She graduated from Moody Bible Institute at twenty-one years of age. Professor Louis Goldberg in the Jewish Studies Department recommended her so highly that we accepted her immediately upon graduation. Marcia is particularly interested in students. One of her favorite parts of the training program has been literature distribution at the universities here in New York City. Marcia comes from Logansport, Indiana. She has not found it very difficult to adapt to New York City. Miss Black plays the piano at several of our meetings and is known by her serious good humor. Upon completion of the missionary training program Marcia has joined the New York Headquarters' staff.

FELLOWSHIP MEETINGS IN HOUSTON

(Continued from Page 5)

McCall and Rev. Fruchtenbaum spoke on topics similar to those they brought in San Antonio, and Mr. Mitchell again acted as master of ceremonies.

About 35 persons attended the Houston meeting including nine Jewish people. Several of them were Hebrew Christians. Mr. Lee Testa gave a glowing testimony of how he received the Lord Jesus Christ as his Messiah immediately after our first Houston Beth Sar Shalom meeting over a year ago. One of the unsaved Jewish men who attended is a Sabra, a native Israeli, who promised to come to the next meeting and bring as many Jewish people as he could.

We are grateful to God for all that He is doing in our Beth Sar Shalom groups in San Antonio and Houston.

Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *If the people of Israel became a kingdom of priests as Ex. 19:6a indicates, what is the relevance of a land grant if God never allowed his priests in the Old Testament a part of the inheritance (Dt. 18:1, 2)?*

Answer: The assumption underlying your question is that all the regulations regarding the Levitical priesthood must apply to the nation Israel as a kingdom of priests. If this were so, the promised land grant would have been just as incompatible with the nation as a kingdom of priests in the past as it would be at any future time. In other words, Israel could never possess the promised land and be a kingdom of priests at the same time. It would also follow that every tribe would have had to perform all the functions of the Levitical priesthood if this position were consistently applied.

Furthermore, the Levitical priests shared the land and all its blessing and fullness. They were given the firstfruits of the grain and the new wine and the oil, etc. They were allotted forty-eight cities in which to dwell as well as fields for the pasture of their cattle (Lev. 25:34). Since their time and service was to be devoted to the Lord they were not given any land inheritance that would have required them to build cities, till the soil, etc. The fact that they had no inheritance did not mean that they were excommunicated from the land and had no rights concerning it.

The land grant of the future with the division of the tribes is given in Ezekiel 48. Verses 13 and 14 show that the Levites shall have their portion. See also 45:5. Here again the labor and the tilling of the soil belongs to the rest of the tribes (48:19). There is, therefore, nothing inconsistent between a nation as a kingdom of priests and a land grant. In fact, Rev. 5:10 brings the two together, "and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (American Standard Version).

* * * *

Question: *What is the meaning of the word "perfect" in the New Testament? Is it used in two different senses in Matthew 5:48? What about Hebrews 5:9?*

Answer: The word used in the passages to which you refer is *teleios*. The basic concept here is that of *completeness*. It comes from the word *telos* which James Strong explains as, "the point aimed at as a *limit*," "the conclusion of an act or state." The verb *tellō* from which it comes means "to *set out* for a definite point or *goal*." In secular Greek *telos* is used for *an end accomplished*, the *fulfillment, completion, accomplishment* of

anything. In the papyri it is used of persons who have reached maturity, animals which are full grown, something which is in good working condition, etc., etc. Thayer gives for *teleios* "brought to its end, finished; wanting nothing necessary to completeness."

In Matthew 5 the Lord is giving instruction for practical conduct and concludes by saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is speaking relatively. We are to be in our area of living what the Father is in His. The same principle applies to 1 Peter 1:15, 16 and Luke 6:36. These matters are relative, not absolute. We can never become what God is; and the Mormon teaching that what God once was we are now, and what God is we may become is altogether an error of interpretation.

Hebrews 5:9 looks back to how the Lord Jesus Christ was made perfect for His priestly work, completely equipped and fully qualified for His priestly office. This perfection is particularly related to His suffering (verse 8 and 2:10) and reaches its completion at Calvary when He becomes the author of eternal salvation. It deals not with His character but with that which He had to experience as the Lamb of God. On the words that Christ sent to Herod in Luke 13:32, "Go ye, and tell that fox. . . . the third day I shall be perfected," William R. Newell says: "Christ's moral and spiritual perfection only emphasizes this word concerning the end of the prescribed path of humiliation and suffering culminating at the Cross." It was not enough to state the perfection of this Lamb, it needed to be demonstrated. We see this from the testing in the wilderness through Gethsemane all the way to Calvary.

LIFE IS MADE MEANINGFUL IN THE MESSIAH

(Continued from Page 9)

For several years various people in different denominations saw and heard my restlessness, and tried to convert me to their sects and cults. I welcomed their help and didn't do anything to discourage their overtures, but each time they failed to convince me. I was not ready for their ideas.

Finally, in the housing development where I live, a Hebrew Christian couple asked me to a Fellowship meeting. I refused three times, since my husband didn't share my enthusiasm about going. Neither of us connected this group with those mentioned in the Beth Sar Shalom pamphlets I had been given. But one day he agreed to go to a meeting. It was an illuminating experience to see Jews and Christians and Gentiles meet together and, with open hearts, listen to the Word of God. The local missionary captured our hearts with her warmth and I couldn't close my eyes to the truths I was discovering day by day, that the Messiah Whom the Jews were looking for had already come!

A Bible class in the neighborhood served to cement fellowships that were beginning to make my life fuller, and replace those empty relationships.

I cannot pinpoint the time or day I accepted our Savior. It was a slow growing away from my former concept of our Creator. However, through many privations in the past year He has held me in His arms and sheltered me until the calamities were over.

While writing this a surprise ending was provided, as so many times the Lord does provide a new beginning in our life. Being in a dilemma recently as to how to help over a bad spot with my health, and experiencing physical difficulties himself, my husband turned to the Lord. Within a matter of moments the pain left him as he prayed, confessing his helplessness. He said that the burden lifted from his shoulders. So things are looking up as we look up to our Savior for the daily help we need.

Jewish Notes

By ALTHEA S. MILLER

Mixed Marriages

An intermarriage syndrome seems to be overtaking the American upper and upper-middle class Jews. The departure of parents from the traditions of their "match-making forebears" and becoming acculturated to American ideas of romantic love as the basis for marriage are partially to blame for this unhappy situation, according to some religious leaders.

Another contributing factor is parental lack of spiritual commitment to their faith. With one in every five marriages involving a Jew and a non-Jew, such parents have no valid religious reasons for objecting. The paradox is that increasingly larger numbers of parents want their children to have Jewish marriage ceremonies. This presents a problem for the rabbis, many of whom will not preside at a mixed marriage ceremony.

Is intermarriage between Jews and Gentiles an "inevitable wave of the future" as some liberal Jews believe? Many thoughtful leaders feel that the accommodation of Jewish life to this pattern strikes a deadly blow at the survival of Judaism.

According to Dr. Marshall Sklare, Jewish sociologist at Yeshiva University, "the Jewish community as a whole is soon bound to find itself embroiled in a bitter debate over what this development portends for its survival as a distinctive group."

An Eye on Israel

In an interview at Al Fatah headquarters in Jordan, Chief Yassar Arafat revealed some startling facts of hatred toward Israel. "How long can we go on in this war against our enemies? You ought to turn that question around. How long can Israel hold out? We can go on for generations if necessary. We shall never stop until we can go back home and Israel is destroyed. The alliance of the Arab world will make this possible. . . . The goal of our struggle is the end of Israel and there can be no compromises or mediations. We don't want peace; we want victory."

For the Jews, "going home" is getting to Israel to live. Immigration to that beleaguered land rose 28% with the arrival of 39,886 as against 31,071 the previous year. Of these 6,500 were from the U.S. and Canada, compared to 5,100 in 1968. For some Jews at least, the prayer "next year in Jerusalem" is being answered.

"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER V
JOB AND THE NATION ISRAEL

Second Study:
At The Mercy Of The Critics

Most of the Book of Job is taken up with the addresses of Job's friends and his answers to them. They are not incidental to the book but are of primary importance. To view them otherwise is to lose sight of the great movement of the book. These friends attempt as best they can to probe Job's predicament. He does not understand the reason for his unusual sufferings nor do they. It is no small problem with which these men are wrestling. There is no book in the Bible that does not have some reference to trial. The Book of Psalms has one hundred and fifty psalms and over ninety have some reference to suffering. There is no believer in the Scriptures whose history we have in any fullness at all, but what was called upon to endure trouble and suffering in some form. Many times the most godly were the most tried. Let your mind review for the moment the lives of such men as Abraham, Isaac, Jacob, Joseph, Moses, David, Daniel, Paul, Peter, the early disciples and apostles. Did not each one find out experientially the truth of the words: "But man is born unto trouble, As the sparks fly upward" (Job 5:7)? Those who were greatly used of God were trained in the school of affliction and hardship.

Job Under the Critics' Scrutiny

The friends of Job in trying to explain his afflictions really misrepresent God as well as Job, and so are Satan's tool to cause Job to renounce God. Job's heart feels it cannot accept their opinions as to the dealings of God with him. These friends, mark you, were prominent, wise, and pious men, men of age and experience. Their arguments were good and forceful, but they were based on wrong premises. Job refuses to admit the cogency of their arguments because he knows of his own innocence of their charges against him. The arguments of Job's friends go from veiled insinuations to open denunciations. As the argument progresses the friends realize that they are unable to convince him, and they become more and more harsh and severe. They begin mildly but are astonished that Job tries to refute some of their primary arguments, and finally they lose confidence in his uprightness and sincerity. Instead of applying a balm, wine, and oil to his wounds, they cauterize them, pouring in vitriol. It is always like vinegar on soda for someone to come to a broken soul and dejected spirit prattling about

platitudes without sympathy.

The main contention of Job's friends was that suffering is for sin. This is true in general but far from true in all cases. As a matter of fact, Job's sufferings were not the result of sin so much as they were the trial of his righteousness, the trial of his faith. His friends reasoned that something grievous must be the matter with Job and because they could not see it, they concluded he was a hypocrite hiding his sin and his real self. Job's friends made him writhe more than Satan. They did him more harm than the devil. When Job knew his friends were wrong in their contentions, he was stirred to resentment against them. Throughout the words of the friends there is special pleading—they do not state the whole case at all. His friends were merely speaking truths they had learned from memory; he spoke his words from a tortured and anguished and agonizing heart. Though his comforters, miserable as they were, pelted him with inconsiderate words, he had more faith than any one of them (Job 13:15).

Let us note the trend of reasoning of each adviser. Eliphaz the Temanite held that all men are sinners and sin is connected with suffering. He does not at first doubt the sincerity of Job nor his integrity. He says: "Remember, I pray thee, who ever perished, being innocent? Or where were the upright cut off?" (4:7). His principle is true in general, but does not explain special suffering. What of the case of Abel? Was he not upright and righteous and did he not perish, being cut off by the hand of his murderous brother?

The other friends seem to get their point of departure from Eliphaz, and follow his reasoning, but more and more cast doubts on the piety of Job. He appeals again and again to his own observation and experience. Notice "as I have seen" in 4:8 and "I have seen" in 5:3 together with the recital of his vision in his dream recorded in 4:12ff. (See also 15:17.) When he speaks in his second address he charges Job with guilt. He sets forth his indictment thus: "Yea, thou doest away with fear. And hinderest devotion before God. For thine iniquity teacheth thy mouth, And thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I; Yea, thine own lips testify against thee" (15:4-6).

In his third and last address he administers a scathing rebuke to Job accusing him of downright wickedness. Hear the severity of his words: "Is not thy wickedness great? Neither is there any end to thine iniquities" (22:5ff.). He goes on to charge Job with stripping the naked of their clothing, with withholding water from the weary and bread from the hungry, with turning away widows with emptiness, and with robbing the fatherless of their maintenance and stay. Think of it. Contrast this, if you will, with the statement God made concerning Job at the outset of the book and with Job's own recital of his former days in 29:11-13; 31:16-23. Carrying Eliphaz's argument to its logical conclusion, we should find that the most sinful men were the most afflicted.

Bildad the Shuhite appeals to tradition. He orders his argument after this manner: "For inquire, I pray thee, of the former age, And apply thyself to that which their fathers have searched out (For we are but of yesterday, and know nothing, Because our days upon earth are a shadow:) Shall not they teach thee, and tell thee, And utter words out of their heart?" (8:8-10). Tradition is just the observation of a number of men, and many times is no more correct than individual observation. He should have appealed to an objective norm and standard, God's own revelation to man, in

that measure in which God had already made Himself known in that day. In his second address Bildad prefaces his words with the statement: "Yea, the light of the wicked shall be put out, And the spark of his fire shall not shine" and goes on to enumerate the multiplied calamities and adversities that assuredly befall the wicked. His last answer to Job is quite brief and he contents himself with admonishing Job that man can by no means be pure and just before God when even the stars are not pure in His sight (chaps. 18; 25).

Zophar the Naamathite is the third friend and he feels he must speak forth his word of consolation and comfort also. He appeals to the law principle (not the law of Moses for it was not yet given). He states his position thus: "Know therefore that God exacteth of thee less than thine iniquity deserveth" (11:6b). If God were an exacting God, where would sinful man be? The psalmist asks this same question: "If thou, Jehovah, shouldest mark iniquities, O Lord, who could stand?" (Ps. 130:3). In his second and last address Zophar points out that the triumphing of the wicked is short and that he perishes forever like his own dung (20:5-7). He closes summarily with the words: "This is the portion of a wicked man from God, And the heritage appointed unto him by God" (20:29). He is quite severe and denunciatory in his charges as one would expect of a legalist. Boiling down the words of a legalist to the basic residuum, we shall always find him saying, "It's good for you that you are in such a plight. You are getting just what you deserve and even less. You have no cause to complain."

All these men based God's infliction of suffering, or permission of it, on a basis of justice (for sin) rather than on a basis of love. They were miserable comforters (16:2) and physicians of no value (13:4); they did give the impression that they were the people and wisdom would die with them (12:2). How like so many critics of our day are these critics! Their criticisms too often are the opposite of the truth. Satan's afflictions were sore, but the criticisms of Job's friends were far worse.

Israel Under the Critics' Scrutiny

Since Israel has been suffering for centuries she has not lacked for critics, self-appointed, self-sustained, and assuredly self-opinionated, to tell her the reason for her trials. Zechariah gives a timely word here. In the first chapter of his prophecy, after noting the lessons for post-captivity Israel in the history of their forefathers' disobedience and punishment, he declares God's love and jealousy for Israel. God says through the prophet: "And I am very sore displeased with the nations that are at ease; for I was but a little displeased, and they helped forward the affliction" (1:15). It is as though a father were reluctantly punishing his own child with a stick or with a word of rebuke or restraint and a stranger came to chasten with a rod of iron. God scattered Israel (Jer. 31:10), but the nations made them howl (Isa. 52:5).

Isaiah tells Babylon: "I was wroth with my people, I profaned mine inheritance, and gave them into thy hand: thou didst show them no mercy; upon the aged hast thou very heavily laid thy yoke" (47:6). The contrast that the prophet draws between God's treatment of Israel and the dealings of the nations with the chosen people is marked. The critics of Israel ask: "Have not the trials of the Jews been minutely predicted by Moses and the prophets?" This question goes on the false assumption that God sanctions all that He predicts. By the same token God must approve of all wars for Christ said there would be wars and

rumors of wars. Too, the sufferings of Christ were detailedly foretold, but still the Holy Spirit notes that it was with "wicked hands" (implying responsibility) He was crucified and slain.

Some say: "It is too bad the poor Jews have to suffer, but they have it coming to them." On the same ground, which one of us, apart from grace, does not have infinitely more "coming to us"? Then, again, what of the saved Jews in the present suffering in Europe? (We understand that with saved Gentiles they form the body of Christ, but to the persecuting unsaved world all Jews are alike.) Will not the remnant of the tribulation time suffer though they be righteous? (Cf. the imprecatory psalms.) Would the critics say that these godly ones have it coming to them also? Many are satisfied in their thinking that the Jews are suffering because they have objectionable traits, personal and otherwise. Is not this the same method that Job's friends used? Because these critics do not understand the real reason, they feel they must find any petty reason to offer as cause for Israel's trials.

Those who lay their sufferings to the crucifixion of Christ feel they have solved the problem satisfactorily. Let it be understood that no words of man can in the least mitigate the guilt that attaches to Israel for the rejection of Christ as noted in the gospel narratives. But are there not features worth noting in his regard? Do not the words of Christ, "Father, forgive them; for they know not what they do" have some bearing on the question? The list of culprits in Acts 4:27 is also illuminating. Still others say that the very plight of Israel proves that they are so sinful God never chose them as His people. If God did not choose them when He said the words of Isaiah 44:1, 2, then He never chose any believer today when He says, "he chose us in him before the foundation of the world."

We are aware that the choice of Israel is national to earthly privilege and that of the believer is individual to heavenly privilege, but we are speaking now only of the surety and certainty of the divine, sovereign choice. How unfair and cruel and inhumane and unfeeling and harsh, yea, almost savage and barbarous, have been many of the criticisms against Israel. She knows full well how Job felt when pelted with unfeeling words from self-styled physicians.

St. Augustine related the story of the man who complained to Almighty God about a neighbor, saying, "O Lord, take away this wicked person." And God said, "Which?" How foolhardy to judge without the mind of God. He shall bring to light the hidden things, so we can afford to refrain from the act of judging the suffering and the tried. May God grant that we shall not be found in the role of critic or judge of His suffering people Israel.

MIDSUMMER LETTER AND CALENDAR

This is the June issue of *The Chosen People*. Remember, we do not publish any issues during the months of July and August. We will, however, be sending you, the Lord willing, our "Midsummer Letter" and Jewish Art Calendar on August 1st, which is our scheduled mailing date. If you are planning to be on vacation about this time, it will save extra mailing cost if you would arrange with your local post office to hold your copy until you return.

THE CHOSEN PEOPLE

GENERAL INFORMATION

Budget. Under God's leading and blessing, the needs of the Mission have grown to over $1,000,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor do we resort to worldly methods of raising funds. No appeals are ever sent out asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, having fellowship in the great task He has committed to our charge.

Your Will. An increasing number of our friends are making Christian wills and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of $_____, to be used for the purpose of said corporation as defined in its charter."

Contributions are acknowledged promptly, Donor's names are not published. Gifts may be specified for any department of the work, and will be used only as designated.

When You Change Your Address. To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance giving us your new and the imprint of your old address together with your Zip Code number.

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* and will inform you of any response.

THE CHOSEN PEOPLE BROADCAST

BOSTON, MASS.	**WEZE** ..	1260 Kc.	SUNDAY	9:00 A.M.
BRIDGETON, N. J.	**WSNJ**	1240 Kc.	SUNDAY	2:15 P.M.
BRIDGETON, N. J.	**WSNJ-FM**	107.7 Mc.	SUNDAY	2:15 P.M.
CHICAGO-EVANSTON, ILL.	**WEAW**	1330 Kc.	SUNDAY	3:30 P.M.
DETROIT, MICH.	**WBFG-FM**	98.7 Mc.	SATURDAY	1:15 P.M.
HALIFAX, N. S.	**CJCH**	920 Kc.	SUNDAY	9:30 A.M.
KALAMAZOO, MICH.	**WKPR**	1420 Kc.	SUNDAY	2:30 P.M.
KELOWNA, B. C.	**CKOV**	630 Kc.	SUNDAY	9:00 A.M.
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MIAMISBURG, OHIO	**WFCJ-FM**	93.7 Mc.	SUNDAY	9:00 A.M.
MONTE CARLO, MONACO	**TWR**	41 M	FRIDAY	8:00 A.M. GMT
NETHERLANDS, ANTILLES	**TWR**	800 Kc.	SUNDAY	8:15 A.M.
NEW YORK, N. Y.	**WPOW**	1330 Kc.	SATURDAY	8:00 A.M.
NORTH BATTLEFORD, SASK.	**CJNB**	1460 Kc.	SUNDAY	9:30 A.M.
ORLANDO, FLA.	**WKIS**	740 Kc.	SUNDAY	9:15 A.M.
PAULS VALLEY, OKLA.	**KVLH**	1470 Kc.	SUNDAY	8:30 A.M.
ROANOKE, VA.	**WRIS**	1410 Kc.	SUNDAY	9:30 A.M.
SEYMOUR, IND.	**WJCD**	1390 Kc.	SUNDAY	8:15 A.M.
TAMPA, FLA.	**WDAE**	1250 Kc.	SUNDAY	8:15 A.M.
TAMPA, FLA.	**WDAE-FM**	100.7 Mc.	SUNDAY	8:15 A.M.
WASHINGTON, D. C.	**WEAM**	1390 Kc.	SUNDAY	9:00 A.M.
MESSIANIC HOUR (DR. CHARLES L. FEINBERG)				
DALLAS, TEXAS	**WRR**	1310 Kc.	SUNDAY	8:30 A.M.
SHALOM ISRAEL BROADCAST IN FRENCH				
MONTE CARLO, MONACO	**TWR**	41 M	FRIDAY	1:00 P.M. CET
MONTE CARLO, MONACO	**TWR**	215 Kc. 1400 M	TUESDAY	5:30 A.M. CET
SAR SHALOM BROADCAST IN YIDDISH				
NEW YORK, N. Y.	**WPOW**	1330 Kc.	SATURDAY	8:15 A.M.
KOL TIKVA ISRAEL BROADCAST				
MONTE CARLO, MONACO	**TWR**	25 M	DAILY	9:00 P.M. ISRAEL TIME 3:00 A.M. EST

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